DETAILED REPORT

OF A

TOUR IN SEARCH OF SANSKRIT MSS.

MADE

IN KÁSMÍR, RAJPUTANA, AND CENTRAL INDIA.



BY

G. BÜHLER.

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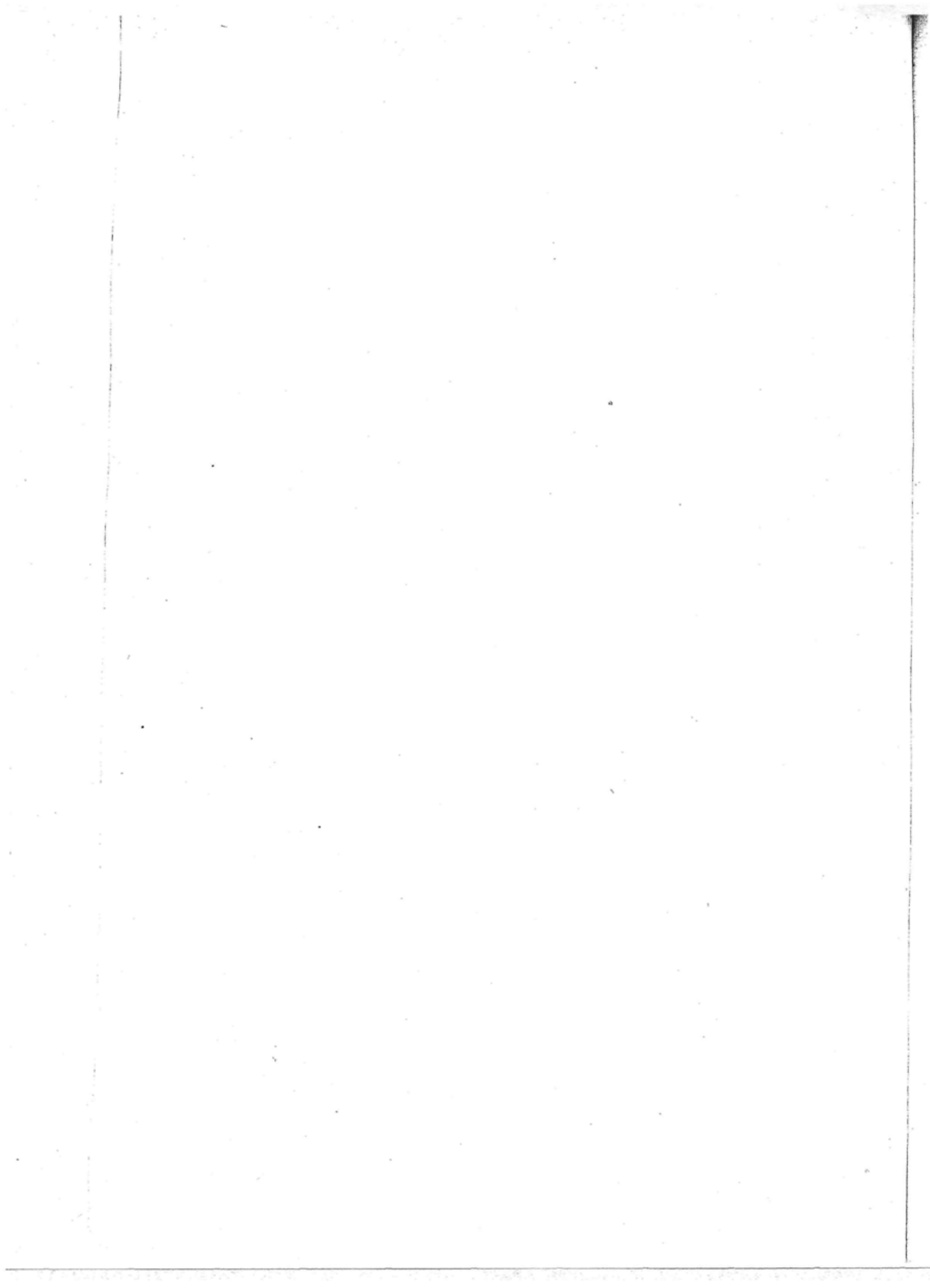
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PART I.—KAŚMÎR.

A.—Personal Narrative.

The order of Government to proceed on a tour to Kaśmîr, Rajputana, and Central India in search of Sanskrit MSS. reached me on July 18, 1875. I started from Surat on the following day, and left Bombay for Lahore on the 21st. The first information connected with my mission reached me at Ghaziâbâd, the station for Ḍilhî. A native assistant who had gone on ahead met me there, together with my old friend Pandit Viśveśvarnâth Naval Goshâmî, of Ḍilhî. The latter brought me the welcome news that a library of the Digambara Jainas, who are numerous in Eastern Rajputana and the neighbouring portions of the North-Western Provinces, would be opened to me whenever I came to Ḍilhî, and that a catalogue of it was being prepared for me. Though I was unable to stop at Ḍilhî, still this information was very gratifying, as the Digambaras of Northern India were one of the sects whose literature, hitherto hardly known, I intended to explore.

Lahore was reached on the 25th, and I had to make there a stay of three days in order to equip myself for the march through the hills. Through the kindness of Pandit Râdhâkishn, Mahârâjâ Ranjit Singh's former Joshî, who throughout took a deep interest in the search for the remnants of Sanskrit literature, I was enabled to employ this period profitably for my object. Pandit Râdhâkishn gave me the names of his Kaśmîrî correspondents, and such information about the libraries and scholars of the Valley as he possessed. He introduced me also to some emigrants from Kaśmîr, and to Pandits who had visited the country. With their help I was able to lay a foundation for the list of possessors of libraries, which will be given further on, and to obtain some idea of what was before me. Through Pandit Râdhâkishn I obtained also the first nucleus of my collection of MSS. from Kaśmîr, copies of the *Śrîharshacharita* of Bâṇa, and of Bhartṛihari's *Vâkyapadîya* with a portion of Puṇyarâja's commentary.*

I left Lahore on July 29 for Gujarât, whence I took the old Imperial route into Kaśmîr viâ Bhimbher and the Pîr Panchâl. During the march there was little information on Sanskrit or Sanskrit books to be gained. I found, however, a Panjâbî Pandit at Naushera; and at Râjaurî, the ancient Râjapurî, I had an interview with a genuine Kaśmîrian Brahman. This man, though unable to speak Sanskrit, showed a certain acquaintance with Kaśmîrî history, and with sacred matters which a Brahman ought to know. He knew that the ancient name of Râjaurî was Râjapurî, that it was mentioned in the *Râjataranginî*, and had formed in olden times, just as now, part of the possessions of the rulers of Kaśmîr. He was well acquainted with the Brahmanical ceremonies, which, he said, he performed for the Kaśmîrians of Râjaurî. His knowledge of the Vedas was limited. He recited the beginning of the *Ṛigveda*, and called himself a Ṛigvedî of the Kaṭva Śâkhâ. This information, which later proved to be a mixture of truth and error, led me at first to expect to find in Kaśmîr a new redaction of the *Ṛigveda*, though I suspected at once that the name must be a mistake. The Śâkhâ which the Bhaṭṭa meant was

* I little expected that I should not see the good old Pandit again. But he died, rather unexpectedly, in October 1875, before my return from Kaśmîr. Sanskrit learning has lost in him a true friend, and his native town a zealous worker on the field of reform and progress. He was one of the first natives who allowed Europeans to see his collection of MSS., and he first addressed the Government of India recommending that the Sanskrit MSS. preserved in native libraries should be catalogued.

that of the Kaṭhas, a branch of the Black Yajurveda, and he probably called himself a Ṛigvedî because he happened to know the beginning of the Ṛigveda.

One other little remark regarding the meaning of the name of the *Tohî*, along which a considerable portion of the Bhimbher route passes, may here find a place. *Tohî* has sometimes, *e. g.* on most of our maps, been taken as a proper name. But it is merely an equivalent of the Indian *nadî*, 'river.' According to the statement of my guides, which I heard repeated over and over again, a *tohî* is a perennial mountain-stream; while those torrents that cease to flow during a part of the year are called *kissî*.* Most, if not all, Tohîs have special names, which, however, are little used, just as the names of the Indian rivers are frequently omitted by the inhabitants of their banks for the generic appellation *nadî*. The ancient form of the word *Tohî* is *Taushi*, or *Taushî*. The former occurs in the *Râjataranginî*, while the *Nîlamatapurâṇa* has the form *Taushî*. In the latter work the Âpagâ, Taushî, and Chandrabhâgâ are named together. Probably the word is connected with the Sanskrit *tush-âra*, 'cold,' *i. e.* 'snow,' the sibilant of which has been changed to *h* in Sanskrit *tuh-ina* also, and means etymologically 'a river produced by (the melting of) snow and ice.' These facts will show how little reliance is to be placed on the identification of the *Toutapos* of the Greeks with the Râjaurî Tohî.†

I reached Śrînagar on August 11. On my arrival I received from Major Henderson, the Political Resident, a memorandum on Sanskrit libraries and books, prepared by Bâbû Nîlambar Mukerjî, and a very valuable catalogue of such Sanskrit works as were said to be extant in Kaśmîr. I was also enabled to enlarge my list of possessors of libraries. On the 13th I saw Divân Kirpârâm, who introduced to me some of the chief Kaśmîrian Pandits. On the following day I had an interview with H. H. Mahârâja Râṇâ Vîrasiṁha. The Mahârâja himself is well acquainted with Sanskrit and understands it perfectly, though he does not speak it. He is also versed in the Śâstras, especially in Vedânta and Dharma, on which latter he is said to have composed a treatise. He received me very kindly, and gave orders that all Pandits whom I might wish to see should be asked to visit me, and that every assistance should be given me. He was also good enough to take me to his Mudrissa, and to allow me to examine some of the pupils in

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* *Kissî* appears to be a Kaśmîrî word, and the feminine of *kis*, 'small.'

† Lassen, *Ind. Alt.* I. 55, 2nd ed.

his presence. The active manner in which he took part in the examination showed that he was well acquainted with the subjects taught, and that he took a real interest in the work of education. This Mudrissa, which is the chief educational institution in Kaśmîr, contains, besides a Sanskrit college where poetry, poetics, grammar, and philosophy are studied, Persian classes and a school of industry. Mathematics also are taught, according to a Dogra translation of the *Lîlâvatî*. Its head is Pandit Râmjîv, the son of Pandit Râjkâk, who combines the office of Superintendent of Education with that of a revenue officer in the Phâk, Vihi, and Trâl parganâs. I examined several classes in Sanskrit, Euclid, and algebra, and most of the boys did very fairly.

On the following day, the 15th of August, I received the first visit from a Kaśmîrian Pandit, Dayârâm, from whom I obtained at once a great deal of valuable information. Through his father, the late Pandit Sâhebrâm, who appears to have been a man deeply versed in the Śâstras and in the ancient history of his country, Pandit Dayârâm has become the possessor of much valuable information on the ancient geography of Kaśmîr. A good many of the identifications of places mentioned in the *Râjatarangiṇî*, which I shall have to mention in the sequel, have been made with his assistance. One of his explanations may find its place here, as it stood me in good stead on an expedition which I undertook a day later. As I had just edited Bilhaṇa's *Vikramânkacharita*, I was greatly interested in the author's statements regarding his Kaśmîrian home. I read to Pandit Dayârâm the verse (XVIII. 71) in which Bilhaṇa says that his family lived at Khonamukha, a village close to Jayavana, which latter was one and a half *gavyûtis* from Pravarapura. The Pandit at once said that Khonamukha was now called Khunmoh, and that in the *Râjatarangiṇî* it was called Khunamusha, though I had not informed him that General Cunningham had already made this latter identification. He also told me that in Kaśmîr a *gavyûti* was always reckoned two *kos*, and that my explanation of it as one *kos* was not correct.

The next two days were holidays, on account of the Balev festival, on which the Pandits went with the Mahârâja to the Râmbâg, a garden near the city. I used this respite to make an excursion to Khunmoh, in order to learn how far Bilhaṇa's description agreed with the reality.

Khunmoh is situated about six or seven miles north-east of Śrînagar. The road leads first along the right bank of the Vitastâ, through Pantasuk, or Panchkut, as I heard it called, and Pandrethan. Then it leaves

the river and runs north-east through the straggling village of Zevan, between which and Khunmoh some gently rising ground, about a mile in extent, intervenes. Khunmoh itself consists of two separate hamlets of fifty or sixty houses each, situated the one above the other on the slope of the hills. The latter form an angle about two miles east from Upper Khunmoh, one side of which touches the Vitastâ, near Pandrethan, while the other runs towards the river near Pâmpur without coming very close to it. From the northern side of the hills, which is called *Bhasmasâr*, about three hundred feet up, issues a so-called miraculous spring, which, however, like ordinary springs, runs in favourable years only. Near it stand some fine *chenâr* trees, and over its mouth is placed a stone slab which bears a long Sanskrit inscription in Śâradâ characters, recording the *pratishṭhâ* or consecration made in the Saptarshi year 51. A hundred feet higher up lie the *kuṇḍa* or tank of *Bhuvaneśvarî*, and a house for the attending priest. Still higher up and close to the top is situated the famous *tîrtha* of *Harsheśvara*. A small stream flows, at least in summer, from the angle in the hill-chain east of Khunmoh. This brook is fed also by two springs which issue from *kuṇḍas*, or small tanks, in the village. One of them, situated at the entrance of Lower Khunmoh, is called *Somnâg*, and the other, in Upper Khunmoh, *Dâmodarnâg*. The *Somnâg* is a foul pool in which lies a half-defaced stone resembling a Greek funeral *stêlê*, and bearing the representation of a warrior on horseback. Near the *Dâmodarnâg* several such *stêlês* may be seen, and a few fragments of idols. On its north wall are two small inscriptions, recording the placing of the slab on which they are written, and illegible fragments of a third, which must have been of considerable extent. Khunmoh is inhabited by a mixed population of Musalmans and Brahmans, or "Pandits." The latter possess not the slightest remnant of Sanskrit learning. They are either traders whose 'classical language' is Persian, or *pujârîs* who 'do' for the pilgrims visiting *Harsheśvara*. Both portions of the village possess many fine *chenâr* trees. Upper Khunmoh shows remnants of an ancient temple, and a little south of Lower Khunmoh begin the famous saffron fields.

On comparing these actualities with Bilhaṇa's description of the home of his youth, I was greatly struck with the faithfulness of his memory and the appropriateness of his description. He says (*Vikramânkacharita*, XVIII. 70-72) :—

(70.) "At a distance of a *gavyûti* and a half from *Pravarapura* lies a place with high-rising monuments (*chaityas*) called *Jayavana*,

where a pool, filled with pure water and sacred to Takshaka, lord of snakes, cuts like a war-disc the head of Kali bent on the destruction of Dharma.

(71.) "Close to it is a village *Khonamukha* by name, famed for the blessing of all excellence. The *mast* elephant Kali, afraid of bondage as it were, enters not its precincts covered by numerous sacrificial pillars shaped like tying-posts.

(72.) "What shall I sing of that spot, the ancient home of wonderful legends, a coquettish embellishment of the bosom of Mount Himâlaya? One part bears the saffron in its native loveliness, the other the grape, pale like a cut of juicy sugarcane from Sarayû's banks."

It is easy to recognize his Jayavana in the modern Zevan. If the position and the resemblance of the names were not sufficient to prove the identity, there would be, besides, the "pool of Takshaka," which, though no longer enclosed by neat round stone walls, still preserves its old name. It lies to the south of the road close to the Mahommedan burial-ground, and just beyond the last houses of Zevan on the Khunmoh side. Near it and about the graveyard lie many sculptured stones, the last remnants of Bilhaṇa's high-rising (*chaitya*) monuments. The distance of the western portion of Zevan from Śrînagar is also correctly given. It is certainly not more than a *gavyûti* and a half, *i.e.* three *kos*.

No description of Khunmoh can be happier than Bilhaṇa's calling it 'a coquettish embellishment of the bosom of Mount Himâlaya.' Nothing could express more appropriately the way in which the village clings to the slope of the hills. If Bilhaṇa describes his native place as 'the home of wonderful legends,' he probably refers to the tales connected with the *tîrthas* of *Bhuvaneśvarî* and *Harsheśvara*. If he states that one part of Khunmoh produces saffron, he shows that eight hundred years ago the saffron fields were exactly in the same position where they are now. The first saffron flower I ever saw was shown to me close to Lower Khunmoh. By the grape-bearing part of Khunmoh the upper portion of the village is intended. Grapes grow everywhere in Kaśmîr. A philological note on the names of Khunmoh may conclude this notice of Bilhaṇa's birthplace. The correct ancient form seems to be that given in the *Râjataranginî*, *Khunamusha* or *Khonamusha*. The form of the *Vikramânkacharita*, *Khonamukha*, owes its *kh* probably to the Jaina copyist, who pronounced *sh* and *kh* alike, and constantly puts the one for the other. The *o*, on

the contrary, for *u*, belongs to Bilhaṇa, who was as little able to distinguish the two sounds as any Kaśmîrian of our days. The change of the term ination *usha* to *oh* in the modern name Khunmoh finds its analogy in other Kaśmîrî words. Thus Râmusha has become Râmoh (*Anglo-Indicè* Râmû).

On the 18th of August my work began in real earnest. I arranged with Pandit Dayarâm and his brother Dâmodar, the second son of Pandit Sâhebrâm, for copies of nearly seventy works contained in the general list of Sanskrit MSS. which I had received on my arrival. I procured further, with Pandit Dâmodar's assistance, two Śâradâ copies of Kalhaṇa's *Râjataranginî* for collation with the published editions, and engaged the services of a young Pandit, Chandrâm Râjânaka, the son of Ṭikârâm Pandit, to assist me in this work. From that day until September 20 I was engaged, from early morning till sunset, in collating the *Râjataranginî*, in receiving Pandits who came to see me, in collecting information regarding the Kaśmîrian Brahmans, the literature, history, and geography of the Valley, and in selecting what was useful among the numerous MSS. offered for sale. The Pandits to whom I am most indebted for information, besides the two sons of Sâhebrâm Pandit and Pandit Chandrâm, are Pandit Dayârâm Jotsî, Pandit Govind Kôl, son of Bal Kôl, and Lâl Pandit. They have furnished me with answers to very numerous questions, and showed themselves always ready to sacrifice their time in order to satisfy my curiosity. During this period I also paid a visit to Keśavrâm Pandit, the possessor of the *codex archetypus* of the *Râjataranginî*, whose habits and age forbid his going to visit anybody. He was good enough to show me the MS., and to allow me to collate a number of passages regarding which the other Śâradâ copies did not satisfy me. Some account of the MS. will be given below. Towards the middle of September the collation of the *Râjataranginî* was nearly finished. But the work and the rather feverish climate of Śrînagar had told so much on my health that the Civil Surgeon advised me to make a little pause in my labours and to seek a change of air. I consequently resolved to take a trip to Bârâmûla, and to visit the numerous interesting sites in the western part of the Valley. I obtained an order from the Darbâr empowering me to make excavations wherever I thought fit, and took my assistant Chandrâm with me, both in order to finish the collation of the *Râjataranginî*, and to use him as an interpreter and a connecting link between myself and the Pandits of the towns we might visit. This journey, which, according to the custom of the country, was accomplished almost

entirely by boat, lasted from the evening of September 20 to the evening of September 30. I visited Shâdipur, with its so-called island of Prayâga at the confluence of the Sindhu and of the Vitastâ, a portion of the lower Sindhu, Sumbal, Mân*a*sbal, the island of Lankâ in the Vollur lake, Sopur, Bâramûla, and Ushkar, with some of the neighbouring temples and ruins, and on my return Bahirkûṭ, the Dvâravatî of Jayâpîḍa. The works of Hügel and Vigne, as well as the papers of General Cunningham* and of the Rev. Mr. Cowie,† on the architecture of Kaśmír, permit me to dispense with a lengthy description of the places visited, and to confine myself to such remarks as may supplement the information already published.

The first incident on my journey which deserves notice was the discovery of a *vibhîtaka* tree covered with fruit. This tree, the botanical name of which I find given as *Terminalia Bellerica*, Roxb., has considerable interest for Sanskritists, as its fruit was used in the most remote antiquity for the purpose of gambling. The tenth book of the *Ṛigveda* contains a *sûkta* (34) describing the feelings and career of a gambler. It repeatedly refers to the fatal *vibhîtaka* fruits, whose rolling on the table enslaves the heart of a gambler. I am not aware that they are used so in our days. But a belief survives, which apparently dates from the time when the *vibhîtaka* served the passions of the gambler. For, all over India, Kali, the evil spirit of gambling and of the present Iron Age, is supposed to reside in the tree. I had never seen a *vibhîtaka*, and should probably not have noticed those in Kaśmîr but for the extraordinary behaviour of my native assistant. On my journey from Shâdipur to Sumbal I landed on one of the islands in the Vitastâ in order to have a look at an old mosque. Chandrâm Pandit came with me, and helped me to examine some old stones among the trees which surrounded the mosque. Suddenly he darted off with an exclamation of terror, which made me think that he had at least fallen into a wasps-nest. But on my asking what the matter was, he informed me that he had had the misfortune to step into the shade of a *vibhîtaka* tree, and had thus become impure. He also reminded me of the legend about Kali's residence in it. To his great disgust I then began to examine the offending *vibhîtaka*, and to tear off some branches which were covered with fruit. The tree which I was thus enabled to identify was not above eighteen or twenty feet high ; it had

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* *Jour. As. Soc. Beng.*, vol. XVII., 2, pp. 248-327.

† *Ibid.*, vol. XXV., pp. 91-123.

small heart-shaped leaves and silver-grey bark. Its fruits resembled both in size and colour those of the mountain ash; they were only a little yellower, and contained a single kernel. If this tree is really the same which the Veda mentions, it is clear that its fruit ought not to be called a nut, as is usually done in our Sanskrit dictionaries, but a berry. It seems to me that the only way in which they could have been used for gambling is by playing with them a game like 'odd or even.' That this was really the case I infer from a passage in the *Nalopâkhyâna*, where Ṛituparna, who instructed Nala in the *akshahṛidaya*, 'the quintessence of gambling,' is said to have been able to calculate at one glance the number of the leaves on a tree. Quickness in counting, therefore, determined the success of the gambler, and this could be of use only in games like 'odd or even.' In the evening of the same day I reached Mân*a*sbal just in time to see the sunset on this lovely lake. *MânAsbal*, or in Sanskrit *Mânasa sarovara*, attracted the notice of the Kaśmîrians long before the Moguls built a palace on its shore. This is proved by its name, which is derived from the famous Mânasa lake in Thibet, and by the ancient Buddhist temple situated in its eastern corner, where the little stream comes tumbling down from the rocks. The temple has been fully described by Mr. Cowie.* The Kaśmîr Mânasa lake is mentioned by Bilhaṇa in the *Vikramânkacharita*, XVIII. 55.

Neither the journey from *MânAsbal* to the Vollur lake and to the island of Lankâ, nor the ruins on the latter, which Mr. Cowie has fully described, call for any detailed account. But some geographical and etymological notes may find here a place. The Sanskrit name of the Vollur (*vulgo* Woollar) lake is *Ullola*, (the lake) 'with high-going waves,' from which the Kaśmîrî word has been formed by the regular change of initial *u* to *vo*, of medial *o* to *u*, and the substitution of *ra* for *la*.† The appropriateness of the name will be appreciated by those who have crossed the lake when the air is not perfectly still. Another appellation of the same sheet of water,‡ which occurs in the *Râjataranginî* and other Sanskrit works, is *Mahâpadma*. This is originally the name of the Nâga, or serpent-deity, supposed to inhabit the lake. Two

* *Loc. cit.*, p. 110.

† Compare, for instance, Kaś. *voth-un*, 'to rise, to awake,' with Sanskrit *utthâ*, Hindî *ûṭh-nâ*; *vodur*, 'an otter,' with Sanskrit *udra*, &c.; Kaś. *guru*, 'a horse,' with Sanskrit *ghoṭaka*, Hindî *ghoḍâ*.

‡ Compare, *e.g.*, *Śrîkaṇṭhacharita* III. 9. and Jonarâja's comment thereon.

legends which are connected with it testify to the age of the the name and of the superstition. One of these occurs in the *Râjataranginî*, which (IV. 591 *seqq.*) gives a long account how Mahâpadma appeared to king Jayâpîḍa in a dream, invoked his aid against a Draviḍian sorcerer, and promised to show him a gold mine as reward. The king, according to Kalhaṇa, went to the Nâga's assistance, but before interfering allowed the sorcerer to dry up the water of the lake and to bring the Nâga to light. Angry on account of this insult and the king's tardiness, Mahâpadma changed the promised gold to copper. The second legend, which is probably still older, is given in the *Nîlamatapurâṇa.** There it is asserted that the lake was originally inhabited by a wicked Nâga called Shaḍangula, ' Six-inches,' who used to steal the women of the country. The sage Nîla banished this monster to the mountain Uśîraka. The lake then became dry land and the site of a large town called *Chandrapura*. But Chandrapura was cursed by the sage Durvâsas, and devoted to destruction by water. Later, when the sage Nîla settled all the Nâgas in Kaśmîr, *Mahâpadma* came, after all the available sites had been occupied, and asked the Ṛishi for a refuge. Then Nîla gave him permission to occupy Chandrapura. At that time a king called *Viśvagaśva* ruled over it. Mahâpadma, assuming the appearance of an old Brahman, went to him and asked for a dwelling-place for himself and his family. This prayer was readily granted. Thereupon he threw off his disguise, showed himself to the king in his Nâga shape, and announced to him that, in consequence of Durvâsas' curse he was going to convert the city into a lake, and that its inhabitants must emigrate. The king obeyed, and founded, two *yojanas* (ten miles) further west, *Viśvagaśvapura*, while the Nâga fulfilled his threat. Without wishing to decide if this fable is based on a foundation of truth, and if a city really once occupied the site, or if the submerged city of the Vollur is merely a creation of fancy, I think that the legend of the *Nîlamata* proves that the Kaśmîrians placed the habitation of the Nâga Mahâpadma in the Vollur lake from very early times.

Another question which attracted my attention while passing through, and along the shores of, the Vollur lake was the exact extent of the province of Kamrâj. This district occurs frequently in the *Râjataranginî* under its Sanskrit name, *Kramarâjya*, and its position is of the greatest importance for understanding many of the events

* MS. No. 64, fol. 36 *seqq.*

there narrated. The published accounts are somewhat conflicting. M. Vigne states* that it includes five parganâs, the country north of the Vollur lake and of the Jhelum down to Bâramûla. General Cunningham, on the other hand, says that it is the northern half of the Valley, below the junction of the Sindh river with the Behat, and the Trigonometrical Survey map marks it as the tract between Lolâb and the hills north of Bâramûla. My inquiries on the spot showed that Vigne's statement is nearly correct. My informant described it as the tract between the parganâ of Khuyahâm (Quiyaham on the Trig. Surv. map, खोयहाम on the native map) and that of Krûhin, south of the Vitastâ opposite Bâramûla. One man, however, an inhabitant of Bâramûla, specially excluded that town from Kamrâj. Pandit Sâhebrâm, in the *Tîrthasaṁgraha*, No. 61, sides with the former opinion, and explicitly includes Bâramûla. The parganâs which belong to Kamrâj are Lolâb (ललव, लोलभ), Jainagir (जैनगिर), Uttar, Moghiora, and Hamal, *vulgo* Hummel, हमल, the ancient शामाला. Regarding the division of Mirâj or Merâj, which Vigne and Cunningham mention as including the tract on the south side of the Vitastâ opposite Kamrâj, I could not obtain any information. The Pandits did not know the name, and I have not found it in any of the Mâhâtmyas.

At the point where the Vitastâ leaves the Vollur lake lies the town of *Sopur*. General Cunningham† identifies it with the Śûrapura of the *Râjataranginî*. But its ancient name was *Suyyapura*, and the Pandits still spell it either that way or *Svayyapura*. It was named after the clever self-taught engineer of Avantivarman (A.D. 854-883) who regulated the course of the lower Vitastâ, and originated the system of canals which has lasted to the present time. The *Râjataranginî* is very clear on this question. It says, V. 123, "He (*Suyya*) built on the banks of the Vitastâ, where she leaves the *Mahâpadma* (Vollur lake), a town resembling Svarga, and called it after his own name." The present town, I may add, does not 'resemble Svarga,' and possesses nothing ancient except its name.

On the 24th I proceeded to Bâramûla, the ancient Varâhamûla, which, as the town sacred to Vishṇu, the *Âdivarâha* or 'primeval boar,' and on account of its position at the head of the western entrance to the Valley, has always possessed a great fame and importance. It is frequently mentioned in the *Râjataranginî*, and it was in the times of

* *Travels in Kaśmîr*, II. 157.
† *Anc. Geogr.* 99.

the native Kaśmîrian kings the seat of the *Dvârapati,* the guardian of the gate of the Valley. The *Varâhamâhâtmya* (No. 85) gives a fanciful account of the origin of this *tîrtha* and of its sacred places. First it says Vishṇu assumed the form of a boar to slay the Daitya Hiraṇyâksha, and raised the earth with his tusks. Next, the mountains being "burnt" by ice and snow, praised the god and sought his protection. Thereupon Vishṇu created the Himâlaya, and put all the ice on that. Then he fashioned in the flanks of that mountain, by Rudra's command, the *Varâhakshetra,* and dwelt there in his boar-shape. In the field of Varâha flows the Vitastâ, originally produced from the tears of joy shed by the immortals; there dwell Śaṁkara, Nârâyaṇa, and Viśvakarma; there are the river called *Vishṇupadî,* which flows for one month only, the Varâha hill, the Koṭitîrtha, and the Aurṇâśrama.

In the *Râjataranginî** the field of Varâha is first mentioned during the reign of *Kshemagupta* (A.D. 950-58), who built there two *maṭhas* and died there. The town is, however, probably much older, though, for want of space, it can never have been as large a place as its now destroyed sister-town Hushkapura-Ushkar, on the south bank of the Vitastâ.†

The remnants of ancient buildings and temples which are to be seen at present in Bâramûla are very insignificant. Chandrâm Pandit procured a very intelligent guide for me in the person of Ṭôṭarâm Pandit, a Brahman who follows the profession of *âchârya* at *śrâddhas* and other religious ceremonies. He showed me the chief modern temple, the Koṭîsar, which is situated at the western extremity of the town, the site of the ancient temple of *Âdivarâha,* which is now occupied by a *dharmaśâlâ* belonging to the Sikhs, two ancient *kuṇḍas,* called after Chandra and Sûrya, and a subterraneous brook, the Guptagangâ, which carries the water from the springs in the hill behind the town to the Vitastâ. The Koṭîsar temple—apparently the modern representative of the Koṭitîrtha mentioned in the Mâhâtmya—contains several *lingas,* which, from their shape and size, I am inclined to consider as ancient. In its courtyard lie also fragments of a column and of a statue, apparently representing a dancing-girl, and one of those stêlê-shaped stones which I observed at Khunmoh. The two fragments are said to have been found on the site of the Âdivarâha, and belonged, no doubt,

* VI. 184 *seqq.*

† Compare also Cunningham, *Anc. Geogr.* 99-100.

to that temple. The stêlê was found in the river just opposite the temple. It bears some half-defaced figures and a Śâradâ inscription, of which the following words are legible :—*Om saṁvat* 67................ *etasya duhitâ subhikshukâ*, "Om.! In the (Saptarshi) year 67 ....His daughter Subhikshukâ." I think that this stone, as well as all similar ones, must be funeral monuments. In Gujarât similar very rough monuments are to be found near every village where a Ṭhâkur exists or existed. They are called *pâliâs*, and record the deaths of warriors or *satîs*. The scantiness of the temple ruins at Bâramûla is easily explained by the fact that the two chief mosques of the town have been built chiefly with the stones taken from them.

From Bâramûla I made excursions to Fatigarh, Ushkar, and to a *tîrtha* in the hills behind the town, where *kuṇḍas* sacred to Hanuman, Râma, and Sîtâ are to be seen. The temple of Fatigarh has been described by Mr. Cowie.* *Ushkar*, which is situated nearly opposite Bâramûla, on the southern bank of the Vitastâ, abont half a mile from the new travellers'-bungalow, has been identified by General Cunningham with the town of the Scythian king Hushka, mentioned in the *Râjataranginî*, I. 168 and elsewhere. I can only agree with this identification, and add that the Śrînagar Pandits, as well as the Bâramûla Pandit Ṭoṭarâm, were aware of its ancient name. They also asserted that Varâhamûla and Hushkapura had formed one town only, and that the Buddhists had been settled in Hushkapura. Among the latter they named Jinendrabuddhi, the commentator of the *Kâśikâ vṛitti*.

On the 27th I left Bâramûla on my way back to Śrînagar. A flood in the river made it advisable to pass out of the Vollur lake by the Shâdipur canal, as the strong current in the Vitastâ would have caused an unreasonable amount of labour to the boatmen. This circumstance turned out to be very lucky for my search after king Jayâpîḍa's water-bound town, Dvâravatî. The *Râjataranginî* gives (IV. 500-512) an account of Jayâpîḍa's building operations, and mentions (vv. 509-10) the foundation of a city which was surrounded by water, and called after Kṛishṇa's town, Dvâravatî. Mr. Troyer, in his translation of v. 510, makes out that in Kalhaṇa's times this city was popularly called the inner town of Jayapura. General Cunningham, in his review of the geography of Kaśmîr, hereupon suggests that the village of Andarkûṭ, near Sumbal, the name of which means "the inner fort," is the modern representative of Jayâpîḍa's town. My intention was to

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* *Loc. cit.*, p. 113.

visit Andarkûṭ in order to verify General Cunningham's conjecture, which, as he himself states, had been made without his having been able to visit the place. I was therefore rather annoyed to have to take the route by the canal, though my boatmen assured me that they could take me to Andarkûṭ by this route also. After passing for six or seven miles through the dreary, low-lying ground which forms the shore of the Vollur, we came to a little lake on our left (the true right bank of the canal), which the flood in the canal appeared to have caused, and just beyond it lay a village on rising ground about thirty feet higher than the bed of the canal. This I was informed was Andarkûṭ. This statement puzzled me a good deal, as on my way down to Bâramûla I had seen a village called Andarkûṭ close to the Vitastâ. But on leaving the boat I at once saw that I had found the site of an ancient city. For from the bank of the canal to the village led a paved road, where among the flags numerous sculptured stones were to be seen. On ascending the plateau I was surprised to find, both in the village and at some distance from it, ruins of at least a dozen temples, and several mosques that had been built entirely of fragments of ancient temples. Through Chandrâm Pandit I made inquiries about the name of the village, and whether this had been an "old town of the Pâṇḍavs." The answer was that the village was called *Bahirkûṭ*, not Andarkûṭ as the boatmen had asserted, and that the ruined temples had originally been built by king Jepiḍ, *i.e.* Jayâpîḍa.

The plateau on which the village of Bahirkûṭ and the ruins lie is about half a mile to three-quarters of a mile long, and four or five hundred yards broad. It has the shape of a crescent, the chord of which faces southwards. On the south it is bounded by the Shâdipur canal, and on the east, north, and west by the Sumbal lake, though the latter does not now reach as far as the plateau, and a strip of low ground about twenty yards broad intervenes. The lake and the canal were at the time of my visit connected. The water of the latter flowed at the eastern corner into the former, and at the western end of the lake back into the canal.

All along the eastern and northern edge of the plateau there are traces of a stone wall. The temple ruins lie chiefly close to the edges of the plateau, some on the north-east and northern sides, and quite as many along the southern edge. Enormous masses of rough blocks and of hewn stones lie in the western corner, and prove that there also a large temple was situated. Other parts of the plateau show also

traces of street pavements, of wells or small tanks, and heaps of smaller unhewn stones which appear to have belonged to dwelling-houses. On the north side there is a ruined causeway which leads through the lake to *Andarkûṭ*. It is now composed of large loose stones and boulders, between which the water runs. Probably it was originally bridged. I spent the whole of the afternoon of the 28th and the morning of the 29th in looking over the ruins for inscriptions. The search was, unfortunately, fruitless, and two attempts at excavations were attended with scanty results. The first attempt I made with a small temple close to the north-east boundary of the plateau. I had the whole *cella* cleared out, but found nothing but the chunam pavement. The second attempt was made near the large heap of stones in the western corner of the plateau, where the top of a sculptured stone was visible. This stone, which at first looked like a slab, turned out when laid free to be a large block five feet long, of the same height, and four feet broad. The figures on the upper side represent a male and two females,—probably Vishṇu and his two wives, Śrî and Sarasvatî. Their faces have been carefully destroyed. There is also, on the left side, a figure of a four-armed Vishṇu, bearing the *gadâ* or club. The other four sides of the stone are blank. From the position of the sculptured sides I conclude that it occupied one of the corners of the temple. The character of the sculptures makes it certain that the temple to which it belonged was dedicated to Vishṇu. This point is of some importance, as it might be expected that a town specially dedicated to Vishṇu should contain Vaishṇava temples.

To conclude this account of Jayâpîḍa's Dvâravatî, a translation of the passage of the *Râjataranginî* (IV. 505-10) which refers to it and to Jayapura may here find its place :—

(505.) "The king (Jayâpîḍa) having rewarded his ambassador with money, and having filled a deep lake with the assistance of the Râkshasas, built a fort called *Jayapura*, which (in beauty) resembled Svarga.

(506.) "That virtuous (prince) set up three images of Buddha, founded a monastery of large size, and built in the town a (temple of) Jayâdevî.

(507.) "In his town (Jayapura), four-armed Keśava, who reclines on the serpent Śesha, forsooth, is present, abandoning his place in Vishṇu's world.

(508.) "Some relate that after having made the Râkshasas execute some other work he caused to be covered the water (of the lake) by mere workmen.

(509.) "For being ordered in a dream by the foe of Kaṁsa, "Make me in the water a *Dvâravatî*," he executed a work of that description.

(510.) "For in this way the people now even call the *site of Dvâravatî the exterior fort* (*bâhyaṁ koṭṭam*), *and Jayapura the interior* (*abhyantaram*).*

Everybody who compares Kalhaṇa's words with the above account will see at once that Bahirkûṭ is the modern representative of Kalhaṇa's Sanskrit form *bâhya koṭṭa*, and consequently of *Dvâravatî*, while Andarkûṭ is his *abhyantara koṭṭa* or Jayapura proper.

From Bahirkûṭ I returned to Śrînagar on September 30. The next twenty days were spent in the preparation of notes on the first books of the *Râjataraṅgiṇî*,—the collation had been completed during my trip to Bâramûla,—in conferences with the Pandits and with persons who brought books for sale, and in studying the Kaśmîrî language. I had, moreover, to arrange the books purchased, and to examine the new copies made for me. I also visited several Pandits who were ready to show me their treasures in MSS., and some of the historical sites in the neighbourhood of the city. Among the latter I may mention Jyeṭhir, Gopkâr, on the Ḍal lake, Hârvan and Sureśvarî *tîrtha*, north of the Ḍal; the temple on the Takht, and the ruins of Pravarasena's temples in the city. Śrînagar shows, besides the remnants of temples which have been already described by former travellers, several names which prove its identity with Pravarapura. Up to the present day the part of the town which lies on the northern bank of the Vitastâ between the first and the third bridges is called Brôrmar, and its western extremity on the same bank the Dadimar.† The Pandits identify these names with the ancient appellations Bhaṭṭârakamaṭha‡ and Diddâmaṭha. In doing this they are probably right. For the representative of the Sanskrit *maṭha*, 'monastery,' is in Kaśmîrî *mar*, and the changes which the proper names show are in accordance with Kaśmîrî phonetics.

It is not in the least probable that the present buildings go back to the times of Diddâ and earlier rulers. But they stand, no doubt, on the sites of the ancient establishments. The third name is that

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* Instead of *bâhyaṁ koṭṭam* Troyer reads *bâdya koṭṭam*, and the Calcutta edition *râjyam koṭṭam*. Neither reading makes sense. The Śâradâ MSS. all read *bâhyam*. This is one of the many instances where the bad Dev. MSS. have obscured the sense of the original.

† The latter is marked on the Trig. Surv. map.

‡ Kalhaṇa, *Râjat.* VI. 240; Bilhaṇa, *Vikr.* XVIII. 11.

of the hill, the Hariparvat, which lies in the town, and has been mentioned by Hiwen Thsang, Bilhaṇa, and others as one of its prominent features. The name, as at present pronounced, means 'the hill of Hari or Vishṇu.' My Pandit friends suggested that its real name was Hör-parvat, 'the hill of Hör or Śârikâ,' the goddess who was worshipped in the village near which Pravarasena found his sacrificial thread. In favour of this view it may be urged that *hör* is the correct Kaśmîrî form for *śârikâ;* and that the *Maina*, which in Sanskrit is also called *śârikâ*, bears in Kaśmîr the name *hör* to the present day. Further, the hill itself is called Śârikâparvata in the old chronicles.* Another name of the same mountain is Pradyumnapîṭha, 'the seat of Pradyumna,' which occurs in Kalhaṇa's *Râjataranginî* VII. 1624,† and Bilhaṇa's *Vikr*. XVIII. 15. This and the preceding identifications are given also in Pandit Sâhebrâm's *Tîrthasaṁgraha.*

Regarding the Takht and its temples my information does not quite agree with General Cunningham's.‡ Some Pandits, certainly, ascribed the buildings to Sandhimati, who after his resurrection bore the name Âryarâja, and explained the Musalman Suleimân as a corruption of Sandhimân. But in no case have I heard the restored temple attributed to Jaloka. Other Pandits, among them Govind Kôl, the son of Bal Kôl, reject the tradition about Sandhimân-Sandhimati as altogether spurious. They believe the hill to be identical with the Gopâdri mentioned by Kalhaṇa (*Râjat*. I. 343), and ascribe the temples to king Gopâditya. As a proof for this assertion they point to the two sites called Gopkâr and Jyeṭhir, to the north of the Takht. The former in their opinion represents the old name Gopakâdri, and the latter is considered a corruption of Jyeshṭheśvara, the form of Śiva to which Gopâditya's temple was dedicated. The ruins both at Gopkâr and Jyeṭhir seemed to me to belong to the Musalman period. Nor can I see how the names which belong to localities not on the Takht, but at some distance from it, prove anything for the ancient name of the hill. It seems to me that in neither story have we to deal with a genuine tradition, but with the speculations of the learned, and that the real name of the Takht, as well as the name of the builder of its temples, have still to be discovered.

On the 20th of October the arrangements for my departure were completed. Three hundred MSS. had been packed securely in six

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* Compare, *e.g.*, Prâjyabhaṭṭa's *Râjâvali*, v. 938.
† Mr. Troyer erroneously makes it a river!
‡ *Anc. Geog.*, p. 95.

tin-lined boxes, a general list had been prepared, and the accounts with the writers and sellers of MSS. had been settled. As I had to visit Jamu, I had asked for and obtained permission to use the Mahârâja's private road over the Banihâl. The adoption of this road out of Kaśmîr afforded me an opportunity of seeing the eastern portion of the Valley, which I had not yet visited. I started on the 20th with three boats, accompanied by my assistant Chandrâm Pandit, who was desirous to accompany me as far as possible. I also took with me a Kaśmîrian singer who knew some of the old songs in which I was interested, and a Mahommedan Munshi who had studied Kaśmîrî in a scholarly manner for the last ten years, and had assisted the late Dr. Elmslie in the compilation of his vocabulary. He had agreed to accompany me to Bombay, and to assist me in my Kaśmîrî studies. My halting-places were the usual ones—Pâmpur, Avantipur, Bîjbrör, Islâmâbâd or Anantanâga, and Vîrnâg, where the ruins of the old temples and the historical sites were duly inspected, as well as those in the neighbourhood of Islâmâbâd, Maṭan, and Achibal. All these places have been sufficiently described by General Cunningham and Mr. Cowie.

I have only to mention one site which has escaped them, as well as all other Kaśmîr travellers. This is the mound of Châkhdhar or Chakradhara, about a mile west from Bîjbrör, the ancient Vijayeśvara. The mound belongs to those *kâravas* or alluvial plateaus which skirt the whole course of the Vitastâ east of Śrînagar. It is utterly destitute of vestiges of ruins. Nevertheless it once bore a town and an important fortress. The Chakradhara is met with very frequently in Kalhaṇa's work.* Mr. Troyer, as usually in the case of places, makes a bad mistake, and takes the name of the site for the well-known epithet of Vishṇu, from which it derived its name. The Kaśmîrian Pandits, and even the boatmen, are well acquainted with the place, and know that it was once inhabited. If this were not enough, its identity with the old Chakradhara would be proved by the great number of ancient Kaśmîrian, Scythian, and Kâbulî coins which are every year disinterred on the mound. I myself bought at Bîjbrör more than fifty copper coins, which all came from *Châkhdhar*. I was also told that formerly more, and especially more valuable silver and gold coins, used to be found there.

I recommend the place to the attention of archæologists and numismatists.

I reached Vîrnâg on the 25th, and left Kaśmîr on the next day.

* *e. g. Râjat.* I. 261.

B.—The Kaśmirian Brahmans.

I now break off the account of my operations in order to give a short account of the Kaśmîr Brahmans and of their libraries, which has been intentionally left out above, because a collection of all the notes, gathered in various places and from various persons, finds its place here more appropriately as an introduction to the account of the MSS. purchased.

The Brahmans or Pandits, as they are usually called, are the only natives of Kaśmîr who have preserved their ancient faith, while all the other castes have embraced Mahommedanism. Their number, probably, does not exceed 40,000 to 50,000. Babu Nîlambar Mukarji told me that a late census of the town of Śrînagar had shown 24,000 for the city, and that the remainder of the country probably did not hold more than the same number. The capital is their chief seat. Smaller colonies are, however, found in the larger towns, *e.g.* Islâmâbâd, Anantnâg, Bîjbrör, Vantipur, Pâmpur, Sopur, Bâramûla, as well as in many villages, such as Khunmoh, Yechgâm, *etc.*, and at all the numerous places of pilgrimage. Unlike the Brahmans of other parts of India, they form one single community. While in Mahârâshṭra we have Deśasthas, Konkanasthas, Karahâṭas, and Karnâṭakas, and while Gujarât holds more than seventy distinct Brahminical tribes, all Kaśmîrian Pandits call themselves simply *Kâśmîrikas,* and consider themselves to be a branch of the *Sârasvatas*. This is so much more remarkable as originally they came from different parts of India. The *Râjataranginî** mentions several immigrations of Brahmans from Gandhâra-Kabûlistân, from Kânoj, and even from the Telingana country, while from other sources we learn that Gauḍa† and other parts of India contributed settlers. The remembrance of this separate origin survives to the present day. One Pandit informed me that he possessed proofs of his ancestors having come from *Gauḍa*, and others mentioned that the original Kaśmîrians were distinguished from the immigrants by the performance of certain ceremonies on the occasion of the Malamâsa, *i.e.* the month in which no full-moon occurs. But in spite of this difference in origin all Pandits form one community, and are willing to eat with one another (*annavyavahâra*) and to teach one another (*vidyâayavahâra, vidyâsambandha*). The third mark of perfect equality, the connubium (*yoni-*

* *Râjat.*, I. 116, 307, 345.

† Compare, *e.g.* the case of Abhinanda the Gauḍa—*Ind. Ant.* II. 102.

sambandha kanyâvyavahâra) does not exist among all of them. In this respect they are divided into two halves, the aristocracy and the common herd. To the former belongs, firstly, a small number of particularly respected families,—thirty or forty according to my informants,—who have kept up, and still keep up, the study of Sanskrit, and live on Inâms, allowances from the Mahârâja, and on fees which they receive for officiating as *âchâryas*, or superintendents of ceremonies before the domestic fire, and of *śrâddhas*, or sacrifices to the *manes*, and of the Śaiva worship. The other members of the aristocracy are the officials and the great traders, who have left off the study of Sanskrit and taken to Persian. The plebs is composed of the so-called *Bâch-Bhaṭṭas*, said to number 1,200 families, who gain their livelihood as performers of the manual work at the various ceremonies and as copyists, and by the priests at the *tîrthas* or places of pilgrimage. The latter are, however, considered to rank a long way below the Bâch-Bhaṭṭas. When I first inquired into the relations between these several sections of the Kaśmîrian Brahmans, I was told that the Sanskrit-studying and the Persian-studying Pandits did not intermarry. Later my informants recollected cases of marriages between children of officials and of the men of the Śâstras, and they modified their statement accordingly. At the same time they denied most emphatically any connection by marriage between the Bâch-Bhaṭṭas and the Tîrthavâsîs on the one side, and themselves and the official and trading Brahmans on the other. One Pandit even went so far as to say that they would die rather than give a child to such a person. Similar divisions as regards marriage exist in many Brahminical communities in India. They are frequently divided into *Gṛihasthas*, 'householders,' *i.e.* Inâmdârs, officials, money-lenders, and traders, and *Bhaṭṭas* or *Bhikshukas*, persons who officiate for money as priests, reciters of the Purâṇas, etc. I may quote the *Nâgara* Brahmans, the most important section in Gujarât, as an instance to the point for which I can vouch from personal knowledge.

The unity of the Kaśmîrian Brahmans comes out very strong in their Vedic learning and in their *âchâra*, or rules of conduct. If asked about their Veda, the usual answer is that they are *Chaturvedîs*, students of the four Vedas, and adhere to no particular *Śâkhâ* or redaction. Many of them are also able to recite small portions of all the four sacred works. Their *gṛihya* ceremonies are performed according to the *sûtra* or aphorisms at the *Chârâyaṇîya-Kâṭhaka* school, which are attributed to the *Ṛishi* Laugâkshi. These alone are recognized as the true norm and the source of the *âchâra*, and no other *sûtra* on the

subject is used or even known in Kaśmîr. This latter circumstance induces me to conjecture that the real *Śâkhâ* of the Kaśmîrians is the Kâṭhaka: For though a Brahman is entitled to study all the four Vedas, and gains great merit by doing it, and though Dvivedîs, Trivedîs, and Chaturvedîs—students of two, three, or four Vedas—were in former times numerous, and are still met with occasionally, still there is a special injunction of the Smṛiti which commands that every Brahman is to perform the *gṛihya*, or domestic rites, only according to the particular redaction of the Veda which is hereditary in his family, and which he has received from his teacher. The Kaśmîrian Brahmans may, therefore, in olden times, have studied all the four Saṁhitâs and nevertheless be members of the Kâṭhaka school. Several Pandits to whom I communicated my view approved of it.

The *âchâra* of the Kaśmîrians agrees in most respects with that of the Indian Brahmans, but shows also some very remarkable peculiarities. The daily rites of worship, such as the *saṁdhyâ*, the morning and evening prayers, as well as rites for particular occasions, the *saṁskâras* or sacraments, are performed more or less scrupulously. The true Pandits carefully keep to the prescribed times and seasons, while the official and trading classes are more lax. With the latter it is not uncommon to delay the performance of the *saṁskâras*, and to get over all of them just before marriage, on which occasion the *prâyaśchittas*, or penances for the delay, are likewise duly observed. Similar methods of accommodation prevail also in India proper. It is the boast of the Kaśmîrians that the *śrâddhas*, the oblations to the *manes*, are performed in their country more carefully than anywhere else, and they state that all the many varieties of these sacrifices which the Smṛitis mention are offered in their country. Both the Pandits and the Bâch-Bhaṭṭas state also that the *śrâddhas* are one of the chief sources of income for them. The Pandits and Bâch-Bhaṭṭas also carefully observe the *vratas*, fasts and other usages, enjoined for particular days. At least my acquaintances were all in a deplorable state of weakness on the *ekâdaśî*, the eleventh of each lunar month. But I am unable to say if the secular portion of the Brahman community follows the rules of the Śâstras with equal strictness. The performance of the *prâyaśchittas*, or penances for breaches of the commandments of the Smṛiti, is looked after by the Government. The Mahârâja himself, who is a sincere and zealous adherent of the faith of his forefathers, sees that Brahminical offenders expiate their sins in the manner prescribed by the Śâstras. The exact nature of and amount of the penances is settled by five *Dharmâdhi-*

kârîs, who belong to the most respected families among the Sanskrit-learning Pandits. The office is hereditary in these families. *Rahasyaprâyaśchittas*, or secret penances for offences not publicly known, which are either self-imposed or imposed by heads of families, occur also. While these practices agree with the customs of the Indian Brahmans, and are in accordance with the precepts of the Smṛitis, there are also some peculiarities which distinguish the Kaśmîrians from their Indian brethren. The first point of difference is their dress. Contrary to the custom prevailing in India, the chief garment of the Kaśmîrian Pandits is a large woollen mantle of grey colour. In the case of poor men this is the only garment besides the *langoṭî*. Well-to-do people wear in summer cotton, in winter woollen under-clothing, resembling our shirts. It is said that the mantle is a development of, or rather refinement on, the ancient *kambala* or woollen plaid, which the Smṛitis allow, and that in former times a simple blanket with a hole to put the head through, which used to be burnt in with a hot stone, used to do duty for the mantle. Some Pandits asserted that king Harshadeva, A.D. 1089-1101, whom the *Râjataraṅgiṇî* too mentions as a reformer of dress, introduced the present fashions. Another custom peculiar to the Kaśmîrians is the wearing of the *mekhalâ*, or Brahminical girdle, with which the young Brahmans are invested at the *upanayana*, their reception into the community. In India proper I have never heard of any Brahminical tribe that observes this ancient custom. The *jenvî*, or sacrificial string, has entirely usurped the place of the *mekhalâ*. In many districts it is customary to call *upanayana* the *jenvî* ceremony; and where the children, on being formally received into the Brahminical community, are still invested with the girdle of *kuśa* grass, it is laid aside immediately after the performance of the ceremony. In Kaśmîr, on the other hand, Brahmans wear both the *mekhalâ* and the *jenvî*, the former round the waist, and the latter over the left shoulder. The Kaśmîrian turban consists of white cotton cloth, and is narrow and flat, somewhat like that of the Surat Nâgar Brahmans. The shoes of the richer ones are of leather, and sometimes embroidered with silk; those of the poorer class are made of grass, just as those which all the hillmen wear. None of the Pandits whose acquaintance I made wore any earrings. But I must confess that I forgot to ask if instances of this general Indian custom were met with. I cannot conclude this notice of the dress of the Pandits without a remark on the *toilette* of the Brahmanîs, or Panditânîs as they are usually called. They too wear grey mantles, like the male members of the community, but

the monotony of the colour is relieved by large cuffs, which are sometimes pink and sometimes white, and not unfrequently by a sash round the waist. The head is covered by a white veil, which hangs down over the back and shoulders, but leaves the face free. The hair is divided, as in the case of all Kaśmîrian women, into numerous small braids; the most remarkable ornaments are enormous pendants hanging down below the ears, attached not to the ear, but to a string which passes over the head. The women of the poorer class, the only ones who are visible to strangers, go barefoot.

Another peculiarity in the *âchâra* of the Pandits is the universal consumption of meat. All eat mutton, goat's flesh, and fish. But they obey the usual restrictions of the Śâstras as to beef, pork, and the meat of other forbidden animals. They usually declare that the custom of eating meat is based on a *deśaguṇa*, 'a virtue of the country,' and that they leave it off as soon as they descend into the plains. They also fully acknowledge the duty of *ahiṁsâ*, of preserving life, and themselves are by no means willing to kill anything. If told that their acts are not consistent with their professions, they answer that their abstaining from meat would not prevent the slaughter of animals, as the Mahommedans of the country would still require meat. There can be little doubt that the practice of eating meat has come down to the Kaśmîrians from the most ancient times. It prevails to a much greater extent in Northern and Central India than is generally known. In the Panjâb, the N. W. Provinces, Rajputana, and in parts of Bengal all Śaiva Brahmans eat meat, and frequently drink spirituous liquor, while the Vaishṇavas are strict abstainers. My Kaśmîrian acquaintances most solemnly denied that they took wine or other liquor. But I have my doubts on the subject. At all events the *Nîlamatapurâṇa*, which prescribes the drinking of new wine on the day when the first snow falls, and the Śaiva *Âgamas*, which frequently mention the *surâpâna*, show that formerly the custom did exist. A natural consequence of the practice of eating meat is that at the *vârshika śrâddha*, the anniversary funeral sacrifice, the *piṇḍas* offered consist of meat.

As regards their *bhakti*, or worship, nearly all Kaśmîrians are Śaivas. A few families only are Śâktas and adherents of the left-hand or evil path, *vâmapanthîs*. There are also a small number of Vaishṇavas, descendants, I was told, of people who were converted in the Panjâb. In ancient times, too, the prevalent faith in Kaśmîr was Śaivism, but Bauddhas and Bhâgavata-Vaishṇavas too flourished.

Kaśmîrian Śaivism did not, and does not, content itself simply with

the worship of Śiva emblems, as is the case among the Smârta Brahmans in Mahârâshṭra and Gujarât. It is a real separate religion, with peculiar ceremonies and sacrifices and transcendental doctrines. There exists, for those who are willing to enter it, a regular order for which a special initiation, both by a *mantra* and a *dîkshâ* consisting of complicated ceremonies, is required. The *mantra* is frequently given first, and the *dîkshâ* years afterwards. The rites to be performed at the latter are very uumerous, and are described in the ***Kalâdîkshâs*** of the Government collection. They are Tantric imitations of the Vedic rites. The *gurus* are those Sanskrit-speaking Pandits who have been initiated. Śaivas appear to modify their Vedic daily and occasional rites by adding new Tantric ones, for which the *Kriyâkâṇḍa* or *Somaśambhu* is the guiding authority. My acquaintances were either unable or unwilling to tell me the purpose of their Śaiva mysteries. They said that they did not consider them to be a special road to heaven or to final liberation, nor particularly to add to their sanctity. But they thought that it was better to be initiated, as it had been the custom of the country from time immemorial.

In former times both the Kaśmîrian Śâktas and the Śaivas were famous for their proficiency in the black art. The ***Râjataraṅgiṇî*** mentions this point more than once, and states that several kings, *e. g. Chandrâpîḍa*, were killed by means of sorcery (*abhichâra*). Now it is said that only few *Âbhichârikas* exist, and that these carefully hide their art, as the Mahârâja is much opposed to them and punishes them. From a story told to me it would seem that some of the rites which the Kaśmîrian sorcerers used to practise closely resemble those formerly known in Europe. A Pandit stated that he had once found amongst some old lumber a small wooden statue, through the neck of which a pin had been driven. On showing it to the elders of his family and inquiring about its purpose, he had been informed that it had been made by a sorcerer, and was the representation of some enemy, who had been killed with its aid. The pin driven into the neck under the recitation of the proper *mantras* had caused headaches, and a speedy death by apoplexy. I suppose nobody will read this story without being reminded of the ***Leech of Folkestone*** in the Ingoldsby Legends, where the sorcerer and the wicked wife try to destroy Thomas Marsh by exactly the same means. It may be that witchcraft is now not much practised in Kaśmîr, but the belief in its efficacy, in *yoginîs* who celebrate their foul rites on the desert mountain sides, and in ***Bhûts***, is perhaps stronger and more universal

in Kaśmîr than in India proper. The Kaśmîrian Pandits gave me the impression that they were a *gens religiosissima*.

Sanskrit learning is in Kaśmîr not as flourishing as during the times of the native kings, when, as Bilhaṇa boasts, the women even spoke both Sanskrit and Prakrit. But still there are some remnants of the former glories, which have survived the long period of Mahommedan oppression. I have already mentioned that the Sanskrit classes of the Mahârâja's Mudrissa, in which poetry, poetics, grammar, and philosophy are taught, are in very fair condition. Among the older men I met about a score who could talk Sanskrit fluently, if not grammatically, and who all were able to compose a few ślokas, which they presented at the first meeting. I cannot say that the quality of the Sanskrit spoken or written was in general good. The niceties of Sanskrit grammar, such as the distinctions between the Parasmaipadî and Âtmanepadî verbs, between the *seṭ* and *aniṭ* roots, seldom received due attention. A great confusion between the masculine and neuter genders was also observable. Mistakes of the latter kind are owing to the influence of the Kaśmîrî language, which, like Sindhî, has only one form for the masculine and neuter. The influence of the country dialect has affected the pronunciation also in a very high degree, so much so that during the first days I found great difficulty in making out what my visitors said. On the first day when examining the Mudrissa, I found it even impossible to follow the recitation of the Kâvyas without a book in my hand. After a few weeks' practice the ear became more accustomed to the strange sounds. The chief peculiarities of the Kaśmîrian pronunciation are—

1. Medial and initial *â* is pronounced like English *a* in *call, fall*, etc.
2. Medial and initial *i* becomes *ĕ* or *yĕ*.
3. Final *i* and *î* are pronounced like German *ü*.
4. Initial *u* always becomes *vŏ*, the *o* being sounded like English *o* in *God*.
5. Medial *u* is sometimes sounded like *ŏü*, *e.g.* in *kulyâ*.
6. Initial *û* becomes mostly *vû*.
7. The vowel *ṛi* usually sounds like *rĕ*, but *rü* also occurs, *e.g.* *krĕśṇa* and *krüśṇa*.
8. *E* is invariably pronounced like *i* or *î*, or like *ĕï*.
9. *O* before nasals and liquids is pronounced *ôü*, and with difficulty distinguished from *û*.
10. Instead of the aspirates, the corresponding unaspirated letters are usually pronounced.

11. The group *ksha* becomes invariably *khye*, e.g. *kshamyâtam*, *kyemyatâm*.
12. *Sha* is never used; its usual substitute *śa* is sometimes interchanged with *sa*.
13. *Visarga* is sounded very soft, so as to be almost inaudible.

If to these peculiarities the common Indian threefold pronunciation of *a* as *a*, *ö*, and *ŏ*, as well as the indistinctness of all vowels *in thesi*, are added, it may be easily imagined how difficult it is for a stranger to understand a Kaśmîrian, especially when the speaker becomes excited and, in consequence, careless in his pronunciation.

I considered myself very fortunate that my ear accustomed itself to the new sounds in the course of a fortnight. Babu Nîlambar Mukarjî, who is an excellent Sanskrit scholar, and, for a Bengali, pronounces Sanskrit with remarkable purity, told me that he, though a resident in Kaśmîr for many years, was frequently unable to make out what the Pandits said. The Pandits themselves seemed to have no difficulty in understanding me or the Babu, and they freely acknowledged that their Sanskrit pronunciation was bad, and corrupted by their vernacular. A knowledge of these Kaśmîrian peculiarities is of the greatest importance for students who use MSS. from Kaśmîr, as they explain a great number of mistakes. Thus *o* occurs frequently for *u*, *e* for *i*, *da* for *dha*, *ba* for *bha*, *ga* for *gha*, and *kkhya* or *khya* for *ksha*. These peculiarities must also be kept in mind in reading Kaśmîrian transcriptions of foreign names. Thus *Mera*, which so frequently occurs in the *Râjataranginîs* of Jonarâja and Śrîvara, must always be pronounced *Mîra*, as its identity with the Persian *Mîr* requires.

As regards the present state of literary activity, I can say that I saw one really distinguished Pandit, who would be able to hold up his head anywhere,—Dâmodar, the son of Sâhebrâm, the chief teacher in the Mahârâja's Mudrissa. He possesses all the characteristics of a true Kaśmîrian scholar, great quickness and sharpness, a considerable fund of good-natured humour, and an inexhaustible flow of eloquence, combined with a thorough knowledge of Sanskrit poetry and poetics, and a very respectable knowledge of grammar, of Nyâya and of Śaiva philosophy. He explained to me several verses from Sanskrit poets which had baffled not only myself, but also some of the best Pandits of India. His own poetical compositions,—a continuation of the *Râjataranginî*, and a letter-writer entitled *Prauḍhalekhâḥ*, which he was good enough to read and to explain to me for hours,—certainly surpass Śrîharsha and Bâṇa, and can be only compared to Subandhu's *Vâsavadattâ*.

Pandit Dâmodar was, however, not the only man of a scholarly turn of mind. I have already mentioned his brother Dayârâm as an authority on the ancient geography and history of the country. The same subject occupied Pandit Govind Kôl, the son of Bal Kôl, who showed me portions of a Hindî translation of *Râjataranginî*, which contained many new explanations of difficult passages. Thus he had succeeded in finding the true meaning of the obscure, and in our editions corrupt, verse III. 10 :—

Deśyaikadeśâllornâmnaḥ prâptastasyâḥ piturguruḥ |
Śtunpâ tadbhâshayâ prokto loḥstunpâ stûpakâryakṛit* ||.

(10.) "From a foreign country called *Loḥ*, i.e. *Leh*, arrived the spiritual guide of the father of that (queen of Meghavâhana) who was called in the language of that (country) Stun-pâ, and who built the *stûpa* (called that of) *Loḥ-stunpâ*."

In this case Pandit Govind Kôl had very shrewdly guessed the identity of *Loḥ* and *Leh*, and had found by inquiries among his friends who were serving in *Leh* that *stunpâ* was actually a Thibetan word. His proceeding showed that he was possessed of a truly scientific spirit of inquiry. Pandit Dâmodar Jotsi, too, whose name I have already mentioned, appeared to possess a respectable knowledge of his Śâstra, astronomy and astrology, and to be a man who was not contented with having learned his books, but desired to fnrther improve himself, and especially to gain some knowledge of European astronomy. A great many Pandits give private instruction to small classes of pupils in Sanskrit grammar, in the Purâṇas, Kâvyas, Alaṁkâra, and Śaiva philosophy. Teaching, *adhyâpana*, is one of the six kinds of occupation lawful for a Brahman, and all over India the learned Brahmans practise it. Of course no fixed fees are taken for the instruction given, but presents are accepted and customary. The largest number of pupils I saw at Pandit Keśavrâm's house, where about a dozen were present.

All the Sanskrit-speaking Pandits, as well as some of the traders and officials, possess larger or smaller libraries. The twenty-two Pandits whose names are given below were stated to be the possessors of the most considerable collections :—

P. Dayârâm, residence Abâkadal, Śrînagar.
P. Keśavrâm Ibid.

* *Lostonpâ*, Śârada MSS., with the usual interchange of *o* and *u*, and omission of the *visarga*, which in Sanskrit words is optional before *st* and *sth*.

P. Sûrajkâk, residence	Abâkadal, Śrînagar.
P. Bidasâheb	Ibid.
P. Râmakolsâheb	Ibid.
P. Matâbjû	Ibid.
P. Sahejkol	Ibid.
P. Râjkâk	Ibid.
P. Kaval Râmadân	Ibîd.
P. Chandrâm	Ibid.
P. Mahânandjîv	Ibid.
P. Lâlpandit	Kanikadal.
P. Kaval Râyadân	Mîâsâhebkâ mandir.
P. Gopâl Kuklu	Bân mahal.
P. Prakâschand	Gaṇeśaghâṭ.
P. Janârdan	Ibid.
P. Prakâsmekh	O.
P. Mukunda Jotsî	O.
P. Harirâm Jotsi	O.
P. Dayârâm Jotsî	Suthupar.
P. Tu*t*ârâm Jotsî	Reṇâvâḍî.
P. Balakâk	Saphâkadal.

I have seen half-a-dozen of these libraries, and received lists of most of the remaining ones. They seemed to contain no works of importance besides those enumerated among the purchases in the Appendix. But I do not feel certain that the lists furnished to me are complete. It is a very common practice among Brahmans to leave out, when they are asked to show their treasures, all works which they consider particularly important, and to reveal their existence only after a prolonged acquaintance with the inquirer. It must be further kept in mind that the list of possessors of libraries given above includes the names of the best known Sanskrit scholars only. A great many books are in the hands of people entirely unacquainted with Sanskrit, and some of the best pieces in the Government collection, *e.g.* the MS. of the *Ṛigveda*, come from such sources. The learned Pandits are just as ignorant about the contents of such libraries as I am, and it costs them no small trouble to extract MSS. from what they facetiously call the *gartas*, or 'the sinks.' I should, therefore, not be in the least astonished if, in future, important finds of ancient books were made. A few libraries, though apparently not of large extent, exist at Sopur, Islâmâbâd-Anantnâg, and Bâramûla. Specimens from them I saw at Bâramûla and Islâmâbâd, which, however, did not tempt me to make purchases.

The contents of the libraries, the MSS., may be divided into four classes :—1, the Bhûrja MSS.; 2, the paper Śâradâ MSS.; 3, the paper Devanâgarî MSS. copied in Kaśmîr ; and 4, the paper Devanâgarî MSS. imported from India proper.

The Bhûrja MSS. are written on specially prepared thin sheets of the inner bark of the Himâlayan birch (*Baetula Bhojpatr*), and invariably in Śâradâ characters. The lines run always parallel to the narrow side of the leaf, and the MSS. present therefore the appearance of European books, not of Indian MSS. which owe their form to an imitation of the Tâlapattras. The Himâlaya seems to contain an inexhaustible supply of birch-bark, which in Kaśmîr and other hill countries is used both instead of paper by the shopkeepers in the bazars, and for lining the roofs of houses in order to make them watertight. It is also exported to India, where in many places it is likewise used for wrapping up parcels, and plays an important part in the manufacture of the flexible pipe-stems used by *hukâ*-smokers. To give an idea of the quantities which are brought into Śrînagar, I may mention that on one single day I counted fourteen large barges with birch-bark on the river, and that I have never moved about without seeing some boats laden with it.* None of the boats carried, I should say, less than three or four tons' weight.

The use of birch-bark for literary purposes is attested by the earliest classical Sanskrit writers. Kâlidâsa mentions it in his dramas and epics ; Suśruta, Varâhamihira (*circa* 500-550 A.D.) know it likewise.† The *Petersburg Dictionary* refers also to a passage of the *Kâṭhaka*, the redaction of the *Yajurved* formerly current in Kaśmîr, where the word *Bhûrja* occurs, though it is not clear if it is mentioned there too as material for writing on. The Kaśmîrian Pandits assert, and apparently with good reason, that in Kaśmîr all books were written on *bhûrjapattras* from the earliest times until after the conquest of the Valley by Akbar, about 200 to 250 years ago. Akbar introduced the manufacture of paper, and thus created an industry for which Kaśmîr is now famous in India. From that time the use of birch-bark for the purpose of

* I mention this particularly because Dr. Burnell (*South-Ind. Palæogr.*, p. 10, thinks that the bark must have been scarce. Compare also Elmslie, *Kaś. Voc.*, s. v. *bûrj*.

† As is the case with nearly all old customs, the use of birch-bark for writing still survives in India, though the fact is little known. *Mantras*, which are worn as amulets, are written on pieces of Bhûrja with *ashṭau gandhâḥ*, a mixture of eight odoriferous substances, *e.g.* camphor, sandal, turmeric, which vary according to the deity to which the writing is dedicated. The custom prevails in Bengal, as well as in Gujarât. Birch-bark MSS. occur in Orissa, as the late Dr. Bhâû Dâjî told me.

writing was discontinued, and the method of preparing it has been lost. It is at present impossible for the Kaśmîrians to produce new birch-bark MSS., and for the collector of antiquities the existing birch-bark volumes have, therefore, a considerable value. The Pandits were very anxious that I should assist them to rediscover the secret of preparing birch bark for writing. But I declined to do so, as I feared that an extensive manufacture of spurious MSS. would be the consequence. As matters now stand, there are no birch-bark MSS. much younger than two hundred years, and some are four and five hundred years old. The preparation of the ink which was used for Bhûrja MSS. is known. It was made by converting almonds into charcoal and boiling the coal thus obtained with *gomûtra* (*urina bovis*).* The ink thus obtained is not affected by damp or water, and, as the birch bark likewise stands water well, it is possible to improve dirty old MSS. by washing them, or by wetting at least particularly illegible portions. I have employed this method very frequently in order to make out doubtful passages. The Pandits regularly kept the MSS. in water before selling them to me, in order to improve their appearance. I was also told of a MS. which had been fished out of the Ḍal, the lake near the city, into which it had probably been thrown during one of the Musalman persecutions. It must have been lying in the water for many years. I heard also of a work which, after being considered to be lost, was recovered from a MS. found by a Pandit in the ceiling of his house, to which it had been nailed in order to keep the rain out. The great enemy of birch bark is dry heat, which causes it to crack, split and peel in all directions. The same result follows if the MSS. are fingered frequently or kept carelessly, as most of the Pandits do. The usual way of preserving the MSS. is to bind them in rough country leather and to place them on shelves upright, like our books. The friction of the leather invariably destroys the first and last leaves in a very short time, and hence many Sanskrit works from Kaśmîr have neither beginning nor end. Long exposure to damp heat, such as prevails during the monsoons of Western India, is also fatal to birch-bark volumes, as it produces *fungi*, the removal of which is very troublesome. Under these circumstances it is not astonishing to find that few Bhûrja MSS. are quite perfect. If no large portions have been lost, a few letters here and there are sure to be missing as

* My authority for this recipe is P. Dayârâm Jotsî, who was also particularly anxious about the rediscovery of the method of preparing the birch bark for writing.

the surface has peeled off. All Bhûrja MSS. are written in the so-called Śâradâ characters, an alphabet closely connected with that of the *Guptas*. Dr. Elmslie, in his *Kaśmîrî Vocabulary*, p. 149, tells a story, which I have not heard narrated, that the alphabet was introduced into Kaśmîr by one *Shâradah Nandan* (*sic*), a companion of a brother of Vikramâditya of Ujjain (Bhartṛiharî ?), who is said to have emigrated to the Valley. The story, as told by Elmslie, is not worth much. But it seems to contain a dim reminiscence of the connection of Kaśmîr with Ujjain during the rule of the Guptas in the latter city, which is also preserved in the *Râjataranginî*, and of the connection of the Śâradâ alphabet with that of the *Guptas*. The name *Śâradâksharâṇi* means either 'letters sacred to Śâradâ,' *i.e.* Sarasvatî, or it may be taken as 'the letters which are Sarasvatî,' *i.e.* '(visible) speech.' Śâradâ is considered one of the tutelary deities of the country, which is frequently named after her *Śâradâdeśa* or *Śâradâmaṇḍala*. In India, too, writing in general is called *Sarasvatî* or *Sarasvatîmukha*, 'the face of the goddess of speech.' Elmslie's *Śâradânandana*, 'the son of Sarasvatî,' is nothing but a modern euhemeristic invention. The Śâradâ characters now in use appear first on the coins of Avantivarman (855-884 A.D.). The older coins of Toramâṇa and Pravarasena show pure Gupta characters. They recur also in all Kaśmîr inscriptions which have been found, the oldest among which is probably the fragment of the time of *Diddâ* Râṇî (980-1004 A.D.) preserved in the Lahore Museum.*

From these facts, as well as from the use of the pure Gupta characters on the coins of Toramâṇa and Pravarasena, it might be inferred that the Śâradâ alphabet dates from the end of the 8th or the beginning of the 9th century. I am, however, not prepared to go so far. For I think that strong arguments may be brought forward to show that during the last fifteen hundred years the characters used for MSS. differed from those used in inscriptions and in coins, and that some of the former alphabets, *e.g.* the so-called Devanâgarî, are much older than is usually thought. I feel, therefore, not certain that the Śâradâ alphabet is not one of the ancient *literary* alphabets, dating perhaps from the times of the Guptas or earlier. Characters very similar, though not absolutely identical with the Śâradâ alphabet, are used in the hill districts of the Panjâb. They are called, as General

* The ticket attached to it states that it is in Kaśmîrî. But that is a mistake. It is in Sanskrit, and deserves to be published.

Cunningham* has already stated, *Takrî*, or, as I heard them also named, *Dogrâ*.† The *Takarî* used by traders, or by other castes for business purposes, is written without vowel signs, just like the Gujarâtî in the Vâṇiâs' books and in a few medieval inscriptions, *e.g.* that on the gate of the Dharaṇîdhara temple at Dehemâ, on the north-eastern border of the Raṇ of Kachh. The Śâradâ characters become, if they are written hastily, very difficult to read. Written carefully they are plain enough. They make the MSS. particularly valuable for collation, because certain ligatures, *e.g. sy* and *sp*, which in Devanâgarî are very similar in appearance, become very unlike to each other in this character. A curious practice observed in Śâradâ MSS. is the adoption of the two spirants, called in Sanskrit Jihvâmûlîya and Upadhmanîya, *kḥ* and *pḥ*. These two signs are hardly ever used in Devanâgarî MSS., except occasionally by the Jainas. They occur frequently enough in the inscriptions down to the 8th century of our era. But I have never seen them used as regularly as is the case in good Śâradâ MSS. At present the Kaśmîrian Pandits do not pronounce the sounds which they indicate.

The Śâradâ paper MSS. stand next in value to the Bhûrja MSS., whose peculiarities they mostly share. None of them are, however, older than two hundred years. A great many of them have been written by Pandits, not by professional writers, and are very correct and carefully done. They are written, in imitation of the Bhûrja MSS., on nearly square sheets of paper, and are bound like European books, sometimes in leather and sometimes in cloth. The roughness of the binding, and the absence of blank leaves at the beginning and at the end, have frequently caused the loss of those portions. A great many have also lost single letters by fraying. Sometimes, too, the Pandits cut the bound volumes in order to get portions copied more conveniently, and some of the loose leaves fall out and disappear. The sense of order is not one of the qualities cultivated by Kaśmîrian scholars.

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* *Anc. Geogr.*, p. 153. I never heard the Śâradâ characters called Ṭakarî, which name was utterly unknown to the Kaśmîr Pandits. They held the Dogrâ characters, which, as I learnt at Jamû and Siâlkoṭ, are the vowelless Ṭakarî, in great contempt. They told me also that the Mahârâja did not now allow the use of the Dogrâ characters without vowels in his offices, as he had found that his accountants had been unable to read their own books. Pandit Keśavrâm's *codex archetypus* of the *Râjataraṅgiṇî* is not written without vowels, but in Śâradâ characters.

† *Dogrâ* is a corruption of *Dvaigarta*, 'belonging to Dvigarta,' *i.e.* the country near Jamû.

The Devanâgarî MSS. written in Kaśmîr are all very modern. I was told that these characters had come into more general use during the last thirty years only, since the annexation of Kaśmîr to the Jamû dominions. The difficulty which the Pandits have in reading printed Devanâgarî texts shows that even now the character is little used by them. All Devanâgarî MSS. are written by professional scribes, the Bâch-Bhaṭṭas, and are, for this reason, even if they have been afterwards corrected by Pandits, less trustworthy than even Śâradâ paper MSS. A good many mistakes always remain, especially such as are caused by difficult *Śâradâ* compound letters, and the best plan for restoring corrupt passages is to try to find the Śâradâ ligature which most closely resembles the corrupt Devânâgarî group.

As the Devanâgarî MSS. are mostly prepared for the market, they are also not unfrequently 'cooked,' *i.e.* the lacunæ and defects in the original are filled in according to the fancy of the Pandit who corrects them. This most objectionable habit prevails in Kaśmîr to a very great extent, perhaps to a greater extent than in India proper, though in India proper, too, the Pandit has little respect for the sacredness of the ancient texts. That sentiment is in Europe, too, of modern growth, and not much older than the historico-critical school of philology, which arose in the end of the last century. In no part of India have I, however, been told of the practice of restoring or 'cooking' Sanskrit books with so much simplicity as in Kaśmîr. I was asked by my friends if the new copies to be made for me were *to be made complete* or not; and one Pandit confessed to me with contrition, after I had convinced him of the badness of the system, that formerly he himself had restored a large portion of the *Vishṇudharmottara.* The passage from the *Nîlamatapurâṇa* which I have printed at pp. lv.-lx. of Appendix II. gives a specimen of such a restoration. In that case the Mahârâja of Kaśmîr was the innocent cause of the forgery. He ordered Pandit Sâhebrâm to prepare a trustworthy copy of the *Nîlamata* for edition. As the Pandit found that all his MSS. were defective in the beginning, and as he knew from the fragments, as well as from the *Râjataranginî*, what the lost portions did contain, he restored the whole work according to his best ability. If I had not come to Kaśmîr soon after his death, it is not improbable that the genuine text would have disappeared altogether. For the Pandits thought, until I convinced them of the contrary, Sâhebrâm's copy greatly superior to all others. From these facts it will appear that complete Kaśmîr MSS. have to be used with great care, especially if they are new and the older MSS.

are mutilated. But I do not wish to proclaim *all* complete Kaśmîrian MSS. as untrustworthy, because in many cases complete copies have been procured by collating a number of MSS. mutilated in different places, or such MSS. as, having been treated with great care, remained complete. These disparaging remarks on the Kasmîrian Devanâgarî MSS. make an explanation necessary why, though knowing their defects, I acquired such a great number as my list shows. My reasons were two. Firstly, in the beginning of my search I felt very uncertain whether I should be able to obtain many old MSS., and I took the more important works in such a form as I could get them most easily. Later I continned to buy, or cause to be prepared, Devanâgarî copies, because I thought that Indian and European scholars might wish to have copies in the better-known Devanâgarî character, as well as in the more difficult Śâradâ.

C.—An Account of some Kaśmîrian MSS. purchased.

In turning now to give an account of some of the MSS. contained in the collection made during my tour in Kaśmîr, of the Kaśmîr MSS. which I bought at Ḍilhî, and of those forwarded to me by the Pandits after my return to Gujarât through Major Henderson,* I must premise that I do not pretend to give all that is valuable in them. I have had no time to read several millions of *ślokas*, and to compare them with the versions known from Indian books. A thorough study of such a collection would take up the whole time of a student during several years, and I even doubt if any one man ever can sufficiently become master of all the various Śâstras represented in order to estimate the books at their proper value. All that I have done is to read a few of the most remarkable works, and to look into most of the rest, and to set three Pandits—Mârtaṇḍa Śâstrî, Nârâyaṇa Śâstrî, and Vâmanâchârya Jhalkîkar—to work on what struck me as interesting. They have copied most of the extracts from the MSS. which have been printed in Appendix II., they have made indexes and abstracts of other works, which I have used in the sequel, and they are also to a great extent the authors of the classified list. But I have always supervised their work, and in the footnotes to Appendix II. I have tried to separate as much as possible the shares in the work belonging to each of them.

* I take this opportunity to thank Major Henderson publicly for the infinite trouble he has taken on behalf of the collection, and I am sure all Sanskritists will feel grateful to him when they learn that many important MSS., such as birch-bark MSS. of Manu and of the Śâkuntala, have reached the Government collection through his kind offices.

In the following pages my aim will be merely to show that the collection does give some results which are important for Sanskritists, and to publish what is most interesting. Appendix II. is intended to furnish the proofs for my assertions. I can only undertake the responsibility for what I actually advance, but I do not pretend that what I advance is the sum total of the results which may be obtained from the MSS.

Among the collection of Vedic works, No. 5, the Bhûrja MS. of the *Ṛigveda*, takes the first place. Though it is only a MS. of the same redaction which is current in India proper, of the Śâkalaśâkhâ, the peculiarities which it shows in the manner of marking the accent, and in spelling, as well as the character in which it is written, give it a considerable value. They show that it belongs to a section of Śâkala Brahmans which differed in its tradition from their brethren in Hindustan. It is the representative of a new family of MSS. In the portions which I have compared with Prof. M. Müller's printed text, I have not found any readings which I should like to declare to be real *variæ lectiones*. Most of the differences appear to be either simply clerical mistakes, or to have been caused by the Kaśmîrian pronunciation, according to which, *e.g.*, *ó* is pronounced as *u*, and *e* as *i*. But, quite irrespective of the question of various readings, there are in the *Ṛigveda* a number of passages which the collated Indian MSS. leave doubtful, be it on account of the peculiarities of the Devanâgarî characters or for other reasons. It is for such cases that I hope the MS. will prove particularly valuable, and I am glad to see from an article published by Professor Benfey in the *Goettinger Gelehrte Anzeigen* of December 6, 1876, that it has already done some good service. Since November the MS. has been in the hands of Prof. M. Müller, who has already published a short notice of it in the *Academy*, and who, owing to his unrivalled acquaintance with the *Ṛigveda* and Vedic MSS., will be best able to extract from it all that is valuable.

The peculiarity of the MS.. in marking the accents is that the Udâtta and the Jâtya Svarita alone are noted, the former by a vertical stroke ⊥, the latter by a hook ◠ above the accentuated syllable. A similar method is mentioned by Dr. Burnell, *So.-Ind. Palæog.*, p. 60. This proceeding is perfectly sufficient to indicate to those who are acquainted with the rules of the Prâtiśâkhyas where the secondary accents stand. Its constant peculiarities in spelling are—

1. The absence of the letters *ḷa* and *ḷha*, for which the original *ḍa* and *ḍha* appear.
2. The doubling of *ya* and *va* after an *anusvâra*.

3. The change of an *anusvâra* to *anunâsika* before sibilants, *h* and *r*.

4. The omission of the euphonic *t*, to be inserted between a final *n* and an initial *s*.

The *Khilas*, or apocryphal hymns, fols. 176*b*-188, which, contrary to the custom observed in the Indian MSS., have been collected into one body and arranged into five *Adhyâyas*, differ very considerably from the text given in Prof. M. Müller's quarto edition. The same remark applies to the *Upanishad* from the *Âraṇyaka*, which fills the last leaves of the volume. There is, firstly, one short *adhyâya* more than in Dr. Râjendralâl's edition of the *Aitareya Âraṇyaka*, and the various readings in the other two *adhyâyas* are very numerous. Nor do they quite agree with Sâyaṇa's readings given in his commentary. In this piece, also, the MS. retains its character as representative of a separate family. The date Bhâ(drapada) śu(ddha) ti(thi) 13 of (Saptarshi) Saṁvat 50 corresponds to the year 75 of some century of the Christian era. From the appearance of the book, and from the fact of its being a birch-bark volume, I think it certain that it is not younger than two hundred years.

After the *Ṛigvedasaṁhitâ* follow next the pieces belonging to the *Chârâyaṇîya-Kâṭhaka śâkhâ* of the Black Yajurveda, Nos. 3, 10-14, and 21-22, which, as I have shown above, was, and is, *the* redaction of the Veda current in Kaśmîr. No. 3, the fragment of the *Kâṭhaka*, the only known complete MS. of which is preserved in Berlin, is a modern copy, made from a modern MS. belonging to Pandit Dâmodar Jotsî. The Pandit's MS. shows traces of accents, and is in this respect superior to the Berlin MS. The system of accentuation seems to have been the complicated one used by the Maitrâyaṇîyas and Paippalâdas. I regret extremely that the Pandit either could not or would not tell me where the original of his copy is to be found.

The *Kâṭhakagṛihyasûtra* is the second piece of the Aphorisms of the Kâṭhaka school which has turned up. The other one, which has been long known, is the *Dharmasûtra*, usually called the *Vishṇusmṛiti*.* From the statement of the commentator of the *Gṛihyasûtra* it appears that in his time the *Vaitânikasûtra*, *i.e.* the Aphorisms on the great sacrifices performed with more than one fire, did exist, and that they filled no less than thirty-nine *adhyâyas*.† The abolition of the great sacrifices in consequence of the conversion of the Kaśmîrians to Mahommedanism appears to have caused its loss. The *Kâṭhaka*-

* This was first pointed out to me by a Puṇa Śâstrî, Mr. Dâtar.

† See App. II., p. liii.

gṛihyasûtra does not materially differ in its contents from the numerous known treatises of this class. It contains the rules for the performance of the *saṁskâras* or sacraments which remove the stains of hereditary sin from the twice-born, of some daily and occasional rites for householders, of the funeral oblations to the *manes*, and other miscellaneous prescriptions on the study of the Veda, on the duties of a *snâtaka* or student who has finished his sacred studies, on certain penances called *kṛichchhras*, 'difficult (performances),' etc.

The author of these Aphorisms is, according to the Kaśmîrian tradition, *Laugâkshi*, a sage whose name is frequently met with in modern compilations on sacred law. Hitherto it was impossible to connect him with any particular Vedic school. The four MSS. give, besides the text of the *Gṛihyasûtra*, the *mantras* and the commentary of *Devapâla*, the son of *Haripâla*. Nos. 11 and 13 agree closely with each other, and the same may be said of Nos. 12 and 14. The latter two apparently give the genuine work of *Devapâla*, while the former contain an enlarged version, interwoven with *prayogas*, or detailed descriptions of the ceremonies. I am unable to say who *Bhaṭṭa Devapâla* was, or when he lived. The Kaśmîrians maintain that he lived before the Musalman conquest.

Regarding Laugâkshi's *Arshâdhyâya* (No. 3) and the *Pravarâdhyâya* (No. 22) I have only to remark that they are not very correct, just like most similar works consisting of strings of names. The *Chârâyaṇîyâ śikshâ* has been described by Dr. Kielhorn, *Ind. Ant.*, vol. V., p. 194. The remaining Vedic MSS. from Kaśmîr hardly call for any remark. The *Upanishads* will probably be welcome to those who wish to study this branch of Vedic literature, for critical purposes. The *Atharvavedasaṁhitâ* has been described by Prof. Von Roth, who has now its original, an unfortunately mutilated old Bhûrja volume, in his hands. This latter was bought by the Mahârâja before my arrival in Kaśmîr, and presented to Sir W. Muir, who, at my request, consented to forward it to the India Office. The *Châturâśramyadharma*, attributed to Kâṇvâyana, No. 20, appears to be a remnant of some larger work on *Dharma*. It is written in *sûtras*, and treats of the duties of the four orders. Kaṇva and Kâṇva are frequently quoted as authorities in modern compilations. The two *Ṛichakas* are huge *prayogas* interspersed with *mantras*, the real handbooks of the Kaśmîrian Bhaṭṭas, used at present for the performance of ceremonies before the *gṛihya* fire.

In the next class, the Purâṇas and Mâhâtmyas, the *Nîlamata*, one of

the sources from which *Kalhaṇa** drew his information, deserves some notice. The work is by no means uncommon in Kaśmîr, and at least one copy has already been brought to Europe.† The MSS. of the collection represent two redactions. The Śâradâ copies Nos. 65-68 give a shorter version, and are full of lacunæ ; while No. 64, a new copy, counts many more verses and is complete. The cause of this discrepancy is, as I have already stated above, that the writer of the original of No. 64, Pandit Sâhebrâm, some years ago received orders from the Mahârâja to prepare the text of the *Nîlamata* for edition, and thought it his duty to fill up all the lacunæ, to expand obscure passages, and to remove, as far as possible, the ungrammatical forms which the *Nîlamata,* like other Purâṇas, shows in great number.‡ Sâhebrâm's revised edition has no value for a critical scholar. But it deserves always careful consideration as a commentary, because Pandit Sâhebrâm possessed a very intimate acquaintance with ancient Kaśmîrian history.

The *Nîlamata* is supposed to have been narrated by *Vaiśampâyana,* a pupil of *Vyâsa*, to king *Janamejaya*. It opens with a question of the king, inquiring why no ruler of Kaśmîr took part in the great war between the Kurus and Pâṇḍus. The sage's answer is for the greater part lost, but from the fragments remaining, it is clear that it contained the account of the expedition of Gonanda I. to Mathurâ in aid of Jurâsandha, in which he was slain, and of the attempt by his son Dâmodara to avenge his father's death when Kṛishṇa came to a *svayaṁvara* in the Gandhâra country, just as these events are told in the *Râja-taranginî* I. 57-66. A few verses have been saved, which mention the *svayaṁvara* and the destruction of Dâmodara by Kṛishṇa, as well as the coronation of Dâmodara's pregnant queen and the birth of Gonanda II. They prove clearly that Pandit Sâhebrâm's restoration is correct in substance, and that Kalhaṇa took over some portions of his narrative almost literally from the Purâṇa. Janamejaya's next question is why Kṛishṇa considered Kaśmîr so important as to secure for it a king by the coronation of a woman. Vaiśampâyana hereupon states that the country is an incarnation of Satî or Umâ, and describes its various excellencies, adding that it was formerly a lake called *Satîsaras*. This statement gives an opportunity to introduce the story of the creation of Kaśmîr by Kaśyapa. Vaiśampâyana, however, does not narrate it directly, but gives a former conversation between *Gonanda* and *Bṛihadaśva* on the subject.

* *Râjat.* I. 14. † Aufrecht, *Oxf. Catal.*, p. 348*b*. ‡ See Appendix II., p. lv.

The account of the creation of Kaśmîr begins with the story from the *Mahâbhârata* regarding the bet of *Kadrû* and *Vinatâ*, the fraudulent decision of which caused the enmity between the offspring of the former, the Nâgas, and the son of the latter, Garuḍa. It further relates how Vâsuki, the king of the Nâgas, being sorely pressed by Garuḍa, obtained, through the favour of Vishṇu, for his people a safe residence in the Satîsaras, and that he made Nîla their king. Then follows the attempt made by *Saṁgraha*, a Daitya, to ravish Indra's wife *Śachî*, his punishment, and the birth from his seed of the demon *Jalodbhava*, who devastated the neighbouring countries, *Dârvâbhisâra*, *Jahuṇḍara* (*Jalandhara*), *Gandhâra*, and the territories occupied by the *Śakas*, the *Khaśas*, the *Tuṅganas*, and the *Mâṇḍavas*. After that the narrative turns to the main point, the destruction of *Jalodbhava* and the desiccation of the *Satîsaras*, whereby Kaśmîr was produced. While Jalodbhava was committing his enormities, the Purâṇa says, Kaśyapa, the father of the Nâgas, was engaged in a pilgrimage to all the *tîrthas* of the earth. His son Nîla went in search of him, and met him at *Khanakhala*. He described to him the sanctity of the *tîrthas* in the north of India, and prevailed upon him to visit them. On this journey Kaśyapa observed that the *Madra* country was entirely uninhabited, and asked Nîla for the reason. Nîla explained to him that it was Jalodbhava, the son of Saṁgraha, who had reduced the country to a wilderness. Hearing this, the sage promised to procure the punishment of the evil-doer. As soon as he had finished his pilgrimage, he started with Nîla for the seat of *Brahmâ*, and implored his as well as *Vishṇu's* and *Śiva's* assistance against Jalodbhava. The gods granted his prayer. At Brahmâ's command the whole multitude of the gods, with their attendants, even down to the lords of the oceans and the river goddesses, started for *Naubandhana tîrtha* on the lofty peaks above the Koṁsanâg. On the northern hill Brahmâ took his seat, on the southern Vishṇu, and between them Śiva established himself. The Daitya, who, owing to a boon granted by Indra, was invincible in his native element, refused to come forth from the lake. Then Vishṇu advised Śiva to drain the water off. Thereupon Śiva struck the mountains with his trident, and made a path for the water. Jalodbhava, seeing the lake become dry, caused a great darkness. Śiva dispelled it, taking the sun and the moon in his hands. Then Vishṇu took 'another' form and attacked the demon. The battle was long and fierce. Trees and hill-tops were freely employed as weapons by either combatant. At last Vishṇu severed Jalodbhava's head with his war-disc.

After Kaśmîr had been thus produced, Kaśyapa settled it. The gods received their places as well as the Nâgas, and the goddesses occupied it in the shape of rivers. But when the saint wished to introduce men, the Nâgas objected to their company. Angrily Kśayapa cursed them, and ordered them to dwell with the Piśâchas. Nîla then interceded for his brothers, and obtained a mitigation of the sentence. The country was not to be made over entirely to the Piśâchas, but for six months only in the year, from Âśvayuja to Chaitra, and for the duration of four *kalpas*. "During the six months of winter," Kaśyapa said, "*Nikumbha*, the king of the Piśâchas, who dwells in an island six *yojanas* long, in the sand-ocean, will occupy Kaśmîr with fifty millions of his warriors. In Chaitra all the Piśâchas will have been slain, and men will return to cultivate the land." Kaśyapa then introduced men of the four castes from various countries, and they dwelt in it for six months in the year only. But when the four *yugas* were completed, there was an old Brahman, *Chandradeva* by name, descended from Kaśyapa, who neglected to leave the country with the other inhabitants. Him the Piśâchas caught, and played with him as children play with birds tied to a string. He recovered his freedom, but suffered much, and wandered disconsolate through the country. At last he came to the Nâga Nîla, who received him into his dwelling. There he remained for the six months of the winter season, and learnt from his host a number of rites the observance of which were to deliver the country from the Piśâchas and from excessive cold. When the month of Chaitra returned, and with it the emigrant population of Kaśmîr, *Chandradeva* communicated the ordinances which *Nîla* had revealed, to the king, *Vîryodaya* by name. *Vîryodaya* called his people together and enjoined a strict performance of Nîla's rites. Thenceforward the country became inhabitable throughout the year.

After narrating this story, the Purâṇa goes on to give the 'rites proclaimed by Nîla' in detail, Vaiśampâyana repeating for the benefit of Janamejaya the account which Bṛihadaśva gave to Gonanda of the instructions communicated by Nîla to Chandradeva. These 'rites proclaimed by Nîla' occupy two-thirds of the Purâṇa. A great many of them agree with the Paurâṇic ceremonies and festivals known and observed in India proper. Others are peculiar to Kaśmîr, and some very remarkable. Thus the rule that on the day of the first fall of snow new wine (*navam madyam*) is to be drunk will rather astonish the orthodox Brahmans of Mahârâshṭra and Gujarât. A very peculiar festival is also the celebration of the birthday of Buddha, as an incarnation

of Vishṇu on the 15th day of the bright half of Vaiśâkha. On that day (the anniversary of the *Nirvaṇa*) Buddha's statue is to be put up and to be worshipped under the recitation of sentences employed by the *Śâkyas*. The Śâkyas (*i.e.* the Bauddha ascetics), too, are to be worshipped, and to be presented with cows, garments, food, and books. Most Purâṇas recognize Buddha as a form of Vishṇu, but I do not think that there is any evidence that in India proper he has been worshipped by Brahmans and their followers. If we find it in Kaśmîr, it is no doubt due to the accommodating good-nature of the Kaśmîrian Brahmans, and to the more universal prevalence of Buddhism, which in India proper, it seems to me, never was much more important than Jainism is at present. The Purâṇa concludes with some miscellaneous Mâhâtmyas, one of which, viz. that regarding the origin of the Mahâpadma or Vollur lake, has been given above.

From this sketch of the contents of the *Nîlamata* it will appear that it is an attempt to connect special Kaśmîrian legends with those of India proper, and especially with the *Mahâbhârata*, as well as to supply a sufficient authority for the rites prevalent in Kaśmîr. It finds its counterparts in the *Nâgarakhaṇḍa* and similar works, which in India proper, however, do not put forward the pretension to be considered separate Purâṇas, but call themselves portions of the older Purâṇas. The mention of Buddha as an incarnation of Vishṇu, and of his festivals, shows that in its present form the *Nîlamata* cannot be older than the 6th or 7th century of our era.* Its great value lies therein, that it is a real mine of information regarding the sacred places of Kaśmîr and their legends, which are required in order to explain the *Râjatarangiṇî*, and that it shows how Kalhaṇa used his sources.

Besides the copies of the *Nîlamatapurâṇa* the only other valuable Paurâṇic MSS. are the numerous Kaśmîrian Mâhâtmyas. These works, too, are absolutely indispensable for a correct interpretation of the *Râjatarangiṇî*.

As regards the MSS. of poetical works, they may be divided into two classes: first, such as give poems composed by Kaśmîrians, and secondly those which contain compositions of poets from India proper. The Kaśmîrians assert that their country was from the earliest times

* The oldest work with a fixed date in which I have found Buddha represented as an *avatâra* of Vishṇu is Kshemendra's *Daśâvatâracharita*, which belongs to the 11th century. But the legend must go back to the 6th or 7th century, as Buddhism became so insignificant during the 8th, 9th, and 10th centuries that nobody would have taken the trouble to identify its founder with a Brahminical deity.

'the abode of Sarasvatî,' and that it produced many poets. The *Râjataranginî* mentions also a few of the early celebrities, *e.g.* Chandraka, a composer of dramas under Tunjîna (II. 16), and Mentha, the *protegé* of Mâtrigupta (III. 260), who probably flourished during the first five hundred years of our era. But only very small fragments of their works are preserved in Śrîvara's *Subhâshitâvali* (Nos. 203-4). This work quotes a few verses of both poets, and it is just possible that Śrîvara possessed their complete works. Now they appear to be lost. Regarding Mentha we learn from Mankha (*Śrîkanthach.* II. 53*) that his compositions in style resembled those of Subandhu, Bâna, and Bhâravi, and were full of puns. I may add that Mr. Troyer is wrong in declaring that Mentha's great work, the *Hayagrîvavadha*, was a *nâtaka*. The phrase (*Râjat.* III. 260) *hayagrîvavadhaṁ menthas tadagre darśayannavam*, "When Mentha showed the new 'Death of Hayagrîva' in his (Mâtrigupta's) presence," is ambiguous. It may mean that the poet showed the MS. only and read it. Hemachandra's *Alaṁkârachûdâmani* proves that this interpretation is the right one, as at the end of Adhyâya IV. it names the *Hayagrîvavadha* as a specimen of a *kâvya*, and declares that it was divided into *sargas* or cantos.

Most of the poems of the times of the Kârkota dynasty have had the same fate as the earlier works. Not a single one of them was known to the Pandits. After long inquiries Pandit Dâmodar obtained, however, a clue to the existence of the *Bhuvanâbhyudaya*, the great epic of *Śankuka* which described the battle between the regents *Mamma* and *Utpala*.† But his efforts to extract the MS. from the ignorant owner seem to have remained hitherto without result. Quotations from the work are preserved by Śrîvara. The oldest poet, one of whose compositions has survived, is *Ratnâkara*, or with his full name *Râjânaka*‡ *Ratnâkara Vâgîśvara*. Kalhana, *Râjat.* V. 34, enumerates him among the authors who obtained fame under Avantivarman, 855-884 A.D. But from his own statement it appears that his literary activity began a little earlier. In the colophon to his great epic he calls himself *Bâlabrihaspatyanujîvin*, 'a servant of young *Brihaspati*,'§ and he further indicates that his patron was a king.|| According to the

* See Appendix II., page c.

† *Râjat.* IV. 704.

‡ *Râjânaka* is a title meaning 'almost a king,' which used to be given to distinguished Pandits for services rendered to the king: compare *Râjat.* VI. 261. It now occurs very frequently as a family name.

§ *Bâla* indicates that the king was a child, as stated in the *Râjat.* V. 675.

|| Appendix II., pp. cxxv.-cxxvii.

Râjataranginî IV. 675, *Bṛihaspati* is an honorific epithet of king *Chippaṭa-Jayâpîḍa*, who reigned from 832-844 A.D.* Hence it may be assumed that *Ratnâkara* began his career under the latter ruler, but was patronized also by *Avantivarman*, the resuscitator of learning in Kaśmîr. *Ratnâkara's* father's name was *Amṛitabhânu*, and he was a descendant of one *Durgadatta*, who lived in *Gangâhrada*. His descendants live in Kaśmîr at the present day. One of them, my assistant P. *Chandrâm*, showed me his pedigree, which went back to *Ratnâkara*.

Ratnâkara's chief work which has come down to our times is the *Haravijaya*, an enormous epic in fifty cantos. This work celebrates the defeat of the Asura *Andhaka* by Śiva. *Andhaka* sprang from Śiva when Pârvatî covered his eyes with her hands, and was born blind. He was given by Śiva to the son of Diti, who desired a son, and was reared in his house. By means of terrible self-inflicted penances he obtained the power of seeing, a boon from Brahmâ. He used his strength to make war on the gods, and succeeded in overcoming even Vishṇu, ejecting the gods from their seat and becoming king of the three worlds. Śiva slew him.

This fable would hardly have afforded sufficient material for composing about four thousand long stanzas. The poet has therefore pressed into his service the whole of the subjects which the rules of Sanskrit poetics allow to be introduced into a *Mahâkâvya*, viz. the description of the seasons, of scenery, court amusements, etc.

He opens his poem after a very short *mangalâcharaṇa*, with a description of Śiva's capital, *Jyotsnâvatî* on Mount *Mandara*, and of its master. Next follows a description of Śiva's dance, the *Tâṇḍava*, which he is said to execute before Pârvatî. The third canto gives an account of the Seasons, the fourth and fifth depict Mount *Mandara*. In the sixth *sarga* the real subject of the poem is first introduced. The Seasons are represented as coming to Śiva for protection, fleeing from *Andhaka*. *Madhu* (Spring) acts as their spokesman, and after a long hymn addressed to Śiva, which gives a summary of Śaiva philosophy, he implores the god's assistance against the fearful Asura who conquered the world. The seventh *sarga* is devoted to a description of

* This date is General Cunningham's corrected date, taken from his MS. notes to a copy of his article in the *Num. Chron.* of 1848, which he has kindly presented to me. The correction is undoubtedly required, and Ratnâkara's statement that he served Bṛihaspati supports General Cunningham's view. He could not have flourished under Bṛihaspati and under Avantivarman if the former had reigned from 802-814 A.D.

the effect which the news of the Asura's conquest of Svarga produced on the *Gaṇas*, who attended Śiva's darbâr, and Sargas VIII.-XVI. give an account of their consultations on the course to be pursued against Andhaka. The Gaṇâdhipas *Kâlamusala, Prabhâmaya, Vahnigarbha, Agnidaṁshṭra, Aṭṭahâsa, Chaṇḍeśvara,* and *Pushpahâsa* are introduced as speakers. Their speeches serve the purpose of showing off the proficiency of the poet in the *Nîtiśâstra*. The result of the deliberations is that the Gaṇâdhipa *Kâlamusala* is sent as ambassador to the court of Andhaka, in order to try to persuade him to give up the throne of Svarga to its legitimate owner.

The next thirteen cantos have nothing to do with the chief subject of the poem, but give descriptions of the amusements of Śiva's attendants, of the sunset and sunrise, of the rising of the moon, and of the stormy sea. They also contain an account of the origin of Śiva's form as *Ardhanârî*. The amusements of the *Gaṇas* are after the fashion of those customary in the royal harems of India. The one described first is the *pushpâvachaya*, the 'gathering of flowers,' and the last the *sambhoga* or *surata*. The author has taken great pains to show his proficiency in the *kâmaśâstra*. After this episode follows in the thirtieth *sarga* the description of *Kâlamusala's* journey from Jyotsnâvatî to Svarga, and in the thirty-first the description of Svarga, Andhaka's residence. The following seven cantos give an account of Kâlamusala's reception, of the delivery of his message, of the rabbulistic reply of the *guru* of the Asuras, Uśanas, of Kâlamusala's angry retort, of further speeches by Andhaka and by the Asuras Kanakâksha and Vajrabâhu, and of Kâlamusala's final angry parting words.

The thirty-ninth *sarga* opens with the return of Kâlamusala to Śiva, and the delivery of Andhaka's scornful refusal to obey Śiva's command. The remainder of the *sarga* and the next three are taken up with the manner of putting Śiva's army on a war footing, its march against the enemy, and the preparations for battle.

The battle itself occupies the remaining *sargas*, XLIII.-L. It is described as exceedingly fierce and for a long time doubtful. Chaṇḍikâ, Vishṇu, and other deities are introduced as taking part in it. The description is interrupted by a Chaṇḍîstotra sung by the Siddhas and Sâdhyas in order to celebrate the valour of the goddess. This fills Sarga XLVII. At last the Asura, of course, succumbs.

Ratnâkara was, according to his own statement, an imitator of Bâṇa, and strove to show himself proficient in what the Hindus consider the higher branches of poetic composition. *The Haravijaya* is full of those

fanciful *tours de force* in which the Pandits delight; *Samudgakas, Padmabandhas, Avalis, Pratilomânulomas*, and *Pratilomavilomârdha-pâdas* abound. Some cantos, *e. g.* S. III., show *Yamakas*, in the style of the *Nalodaya*, in every half-verse or verse. The more complicated metres are used freely, and the language is anything but simple. It seems to me not likely that the *Haravijaya*, as a whole, will ever gain many friends among Europeans. But it contains, like most Sanskrit poems, many single verses and passages which possess both grace and force of expression. It is also of some interest for Śaiva mythology and philosophy.

The MSS., being new copies, are, though corrected by a Pandit, not very good, and they show several lacunæ.

The Ṭîkâ explains, as its title *Vishamapadoddyota* indicates, only particularly difficult words and passages. Its MS. begins with I. 5, and ends in the middle of Sarga XLV. Its author is Alaka, son of Râjânaka Jayânaka.

Ratnâkara, though the only Kaśmîrian poet of the 9th century represented in the collection, is not the only one whose works still survive. In this period falls also, as I have shown elsewhere, *Abhinanda*, the Gauḍa, the author of the *Râmacharita* and of the *Kâdambarîkathâsâra*. He too was born in Kaśmîr, though he wrote under the protection of a prince of the Pâla dynasty in Bengal.

The tenth century, again, is a blank. Not a single poem which can be referred with certainty to this period was to be obtained. But the eleventh century is represented by a number of important works. There are, firstly, four poems by that polyhistor *Kshemendra*, surnamed *Vyâsadâsa*, 'the servant of Vyâsa.' Hitherto only three of his poetical compositions were known, the *Vṛihakathâ*, or more correctly *Vṛihatkathâmanjarî*, which was first discovered by Dr. Burnell, and afterwards by myself in Gujarât, the *Bhâratamanjarî*, which I obtained from Bhuj,* and the *Kalâvilâsa*, discovered by Dr. Râjendralâl Mitra. The first work was not procurable in Kaśmîr, though the Pandits had heard of it, and believed that copies might eventually be found. A Śârada paper copy of the *Bhâratamanjarî* was procured with some trouble. The *Kalâvilâsa*, a copy of which I bought in 1873-74 at Bikâner, was unknown in Kaśmîr. In addition to these three poems Kaśmîr furnished the hitherto unknown *Râmâyaṇakathâsâra* or *Râmâyaṇamanjarî*, the *Daśâvatâracharita*, and the *Samayamâtṛikâ*, as well as a *Vyâsâshṭaka*,

* *See Report on Sansk. MSS.*, 1874-75.

which is given at the end of No. 154. It also furnished copies of a treatise on metres, the *Suvṛittatilaka*, No. 270, of a dictionary, the *Lokaprakâśa*, and a commentary on a treatise of polity by Vyâsa, the *Nîtikalpataru*.

Kshemendra was not a man to hide his light under a bushel, and he has taken care to let us know a good deal about himself and his time. In the colophon to the *Samayamâtṛikâ* he informs us that he finished that work during the reign of king Ananta, in the 25th year of the Kaśmîrian cycle, 1050 A.D. In the *Suvṛittatilaka* he again states that he wrote under *Ananta*, and finally he says that he finished the *Daśâvatâracharita* in the year 41 of the Saptarshi era, under *Ananta's* son, *Kalaśa*. Ananta ruled from Saptarshi S. 4, or 1029 A.D., to Saptarshi S. 39, or 1064 A.D. In the latter year he nominally abdicated in favour of, and performed the *abhisheka* of, his son Kalaśa. The Saptarshi year 41 corresponds to the year 1066 A.D. Consequently Kshemendra's literary activity falls in the second and third quarters of the eleventh century. The other data which he gives regarding his family and himself are that his grandfather's name was *Sindhu*, and his father's *Prakâśendra*. The latter was a great patron of Brahmans, and expended three *kotiś* or thirty millions (of what is not stated) in various benefactions, and died a fervent worshipper of Śiva. Kshemendra himself seems to have been in his youth a Śaiva, but later he was converted to the Vaishṇava-Bhâgavata creed by *Somâchârya*. He studied the *Alaṁkâraśâstra* under the famous *Abhinavaguptâchârya*. He wrote several of his compositions at the request of a Brahman called *Râmayaśas*, and one, the *Vṛihatkâthamanjarî*, at the command of one *Devadhara*, who seems to have occupied a prominent position in the Brahminical community of Kaśmir. His surname, *Vyâsadâsa*, is given in all his works except in the *Kalâvilâsa*.

His poems are of two kinds, independent didactic compositions, and narratives, abstracts of large older poems. To the first class belong the *Kalâvilâsa*, which is intended to expose the tricks of rogues, traders, artizans, etc., and the *Samayamâtṛikâ*, which is intended to lay open the snares of courtezans. In both these poems the plan is the same; the lesson is conveyed in a number of stories, more or less amusing. I consider these two his best compositions, which show most originality, and, here and there, poetical genius. It is a pity that the contents of the second are such as would make a translator liable to a prosecution by the Society for the Suppression of Vice. The *Bhâratamanjarî* and the *Râmâyaṇamanjarî* are short abstracts of the two

great epic poems of India. It may have cost Kshemendra a great deal of trouble to compress the subject-matter of these enormous works into a small compass. But I cannot discover any poetical spirit in his abstracts. They read like bad versified prose. For the student of Indian literature they are, however, important, as they show the exact condition of the originals in the eleventh century, and they are worthy of a careful comparison with the published versions of the *Mahâbhârata* and *Râmâyaṇa*. In my article on the *Vṛihatkathâ** I have already stated that the style of that work, too, is bad, and often obscure. But its interest for the Sanskritist is now, that Kshemendra's date has become known, much greater than formerly. It is now clear that both Kshemendra and Somadeva translated from a really existing original in the *Paiśâchî bhâshâ*, the *Vṛihatkathâ* of Guṇâḍhya. For, besides the distinct assertion of both poets that they did this, the existence of an extensive original work is certain, because it is now proved that Kshemendra cannot have used the *Kathâsaritsâgara*, which was written seventy years after his time, and nobody will assert that Somadeva used Kshemendra's poem. But if the fact is established that the works of the two Kaśmîrians really give the contents of Guṇâḍhya's great story, the most important results for the history of the *Panchatantra* and other collections of apologues which form part of both may be gained therefrom. Gunâḍhya's *Vṛihatkathâ* goes back to the first or second century of our era. A comparison of its version of the *Panchatantra* with those now current in India and with the so-called Semitic translations will show that the work translated forKhosru Noshirvan was not the *Panchatantra*, but a contemporaneous or later collection of moral tales.

The *Daśâvatâracharita*, though somewhat different in character from the three preceding works, resembles them in so far that it is an abstract of the Paurâṇic stories regarding the ten incarnations of Vishṇu. It does not deserve the name of an independent composition. The only portion of it which seems to me to possess some interest is the *Buddhâvatâra*. This canto gives an abridgment of the history of Śâkyamuni as it is told in Buddhistic works, with tolerable accuracy. I have already above, p. 41, expressed my opinion that the identification of Śâkyamuni with Vishṇu dates from early times. But, in the present state of our knowledge of Sanskrit literature, Kshemendra is the oldest writer with a fixed date who mentions it.

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* *Ind. Ant.*, vol. I., p. 302.

Besides the works above enumerated, Kshemendra wrote, as Kalhaṇa asserts, a *Râjâvali*, or history of the Kaśmîrian kings. The work exists now in Kaśmîr. But the hope that it would soon come into my hands, which I expressed in my preliminary Report, has hitherto not been fulfilled. I do not, however, yet despair of ultimately obtaining it.

The second poet of the 11th century who is represented in our collection is *Bilhaṇa*. In my introduction to his *Vikramânkacharita* I identified him with the *Rilhaṇa* of the Calcutta edition mentioned *Râjataranginî* VII. 938, who is said to have left Kaśmîr in the reign of king Kalaśa, and to have become the chief Pandit of Parmâḍi of Kalyâṇa. My conjecture has now been proved to be right by the Śârada MSS. of the *Râjataranginî*, which all, including Keśavrâm's *codex archetypus*, read बिल्हणो for रिल्हणो The period which I fixed for his literary career, viz. the third and fourth quarters of the eleventh century, is therefore correct. His great poem, the *Vikramânkacharita*, was not known in Kaśmîr before my visit. But when I distributed copies of my edition the Pandits soon identified quotations from it in the *Kâvyaprakâśa* and the *Bâlabodhinî vṛitti* of the *Kâtantra*. Hence it appears that six hundred years ago MSS. of it existed in Kaśmîr also. Of Bilhaṇa's smaller work, the *Panchâśikâ*, I obtained one copy, which settles all doubts about its authorship, and explains the origin of the anecdote connected with it. The first point is decided by the sentence in the colophon, *iti chaurîsuratapanchâśikâ paṇḍitabilhaṇakṛita samâptâ*,* and by the second of the two verses which open the poem :—

(1) "Let the Lord of *Kuntala* take all the wealth in my house; still unscathed lies living in my heart Sarasvatî's store. Out on you, wretches! leave off your rejoicing; shortly shall Fortune enter my abode, seated on the shoulders of an elephant whose ears beat time to his hurried steps.

(2) "O tender maid, why directest thou thy eyes, lovely as a lotus-leaf, always to the king's palace that raises its neck on high? *Bilhaṇa* will not turn back though he may fall a prey to the snare of the coquettishly shooting glances of the maids of heaven."

Here we have Bilhaṇa's name twice, and its position in the second passage is such as to remove all suspicion of its being a later addition. It seems very likely that the poet *Chaura*, to whom the *Panchâ-*

* Appx. II., p. xl.

śikâ is sometimes ascribed, is nothing but the product of a corrupt reading in the colophon, *chaurasuratapanchâśikâ samâptâ.* The anecdote regarding Bilhaṇa's intrigue with a Chauḍâ or Chaurâ (*i. e.* Châpotkaṭa) princess which the Gujarât MSS. narrate, originated, probably, through a mistaken interpretation of the word *chaurî.* Instead of explaining it by *chauryeṇa,* some Pandit took it to be the feminine of the Rajput name *Chaurâ* or *Chauḍâ,* and invented the anecdote on the strength of this mistaken interpretation.

The two introductory verses of the Kaśmîrian MS., the genuineness of which is attested by Bilhaṇa's autobiography in the *Vikramânkacharita,* show that the *Panchâśikâ* was written in Kalyâṇa, but before the poet had obtained the favour of Vikramâditya and the dignity of *Vidyâpati.* The mention of the 'lord of Kuntala,' and the indignant address to his envious rivals and enemies, prove this. As to the contents of the *Panchâśikâ*, it is difficult to decide if they really refer to an intrigue of the poet, or if the situation is merely imaginary. I incline to the latter view. The Kaśmîrian text differs very much from that of the published edition. A collation with *Von Bohlen's* edition gives the following results :—

Bohlen.		Kaśmîr MS.	Bohlen.		Kaśmîr MS.
1 *a, b, c*	=	3 *a, b, c*	20 *a, b*	=	46 *a, b.*
1 *d*	=	4 *d*	21 *a, b*	=	46 *c, d.*
2	=	5	25	=	44
3 *a, b*	=	38 *a, b*	26	=	45
3 *c, d*	=	6 *c, d*	29	=	47
9	=	53	37	=	48
10	=	54	38 *c, d*	=	49 *c, d.*
11	=	37	45	=	55
12	=	35	47	=	51
17	=	41	48	=	52
18	=	42	50	=	56
19	=	43			

Thus the Kaśmîr MS. does not even contain one-half of Bohlen's verses, and the various readings in the identical portions are extremely numerous. But among the Indian MSS. of the *Panchâśikâ,* too, there is little agreement. In the case of popular poetical Sanskrit works a restoration of the original text is extremely difficult. There are, however, some arguments in favour of the trustworthiness of the Kaśmîrian text. The MS. of the *Panchâśikâ* contains at the end a few single *ślokas* attributed to Bilhaṇa, and the beginning a description of the *Nâyikâs.*

The next Kaśmîrian author who is represented in our collection is *Somadeva*, who composed his *Kathâsaritsâgara* in order to console king *Harshadeva's* mother for the death of her son. As Harshadeva was killed 1101 A.D., he must have written in the first quarter of the twelfth century. The new MSS. differ frequently in their readings from the published text. The various readings in the second *lambaka*, which I had collated with Prof. Brockhaus's edition by Nârâyaṇa Śâstrî, amount to more than 350. But in many cases the error is on the side of the Kaśmîrian MSS.

In the second and third quarters of the same century fall *Mankha*, a hitherto unknown poet, and *Kalhaṇa*, the author of the *Râjataranginî*.

The former, *Mankha*, probably wrote his chief work, the *Śrîkanṭhacharita*, between 1135 and 1145, a few years earlier than Kalhaṇa began his great historical poem. The *Śrîkanṭhacharita* celebrates the destruction of the Âsura Tripura by Śiva, and contains, just like the *Haravijaya* besides the story of Tripura's defeat, many cantos describing the usual accessories allowed in *kâvyas*, viz. the seasons, the sunset, sunrise, court amusements, etc. It is composed so strictly according to the norm of the *Kâvyaśâstra*, and offers, in spite of the great eloquence and proficiency in versification shown by the author, so few new points of interest, that but for its 25th canto, which is altogether unique in Sanskrit literature, it would deserve little attention. In the latter *sarga** Mankha relates how, after composing his epic, he submitted it to a number of Pandits aud officials assembled at the house of his brother, *Alaṁkâra*, one of the ministers of *Jayasiṁha* of Kaśmîr, 1129-1150 A.D. He not only gives the names of the guests, but states the *śâstra* in which each of them was proficient. The number of the persons composing Alaṁkâra's *sabhâ* was thirty, viz. :—

Ânanda, a Naiyâyika	XXV.	84
Ânanda, the son of the poet *Śambhu*, a Vaidya ...	„	97
Kalyâṇa, a pupil of *Alakadatta*, a poet, resembling *Bilhaṇa* in style	„	80
Garga, a poet	„	56
Govinda, a poet	„	77
Janakarâja, a grammarian and Vaidika	„	93
Jalhaṇa, a poet, minister of Râjapurî	„	75

* Appx. II., cv.-cxx.

Jinduka, a Mîmâṁsaka	XXV.	72
Tejakaṇtha, ambassador of *Aparâditya*, king of the Koṅkaṇa	,,	111
Trailokya, a Mîmâṁsaka	,,	66
Dâmodara, an official	,,	68
Nandana, a Brahmavâdin	,,	25
Nâga, a grammarian, proficient also in the *Alaṁkâraśâstra*	,,	64
Paṭu, a poet	,,	131
Padmarâja, a poet	,,	86
Prakaṭa, a Śaiva philosopher	,,	95
Bhuḍḍa, a poet	,,	82
Maṇḍaṇa, son of *Śrîgarbha*, a fellow-student of Mankha's, learned in all *śâstras*	,,	53
Yogarâja, a teacher of poetry	,,	107
Ramyadeva, a Vaidika	,,	33
Ruyyaka, Mankha's *guru*	,,	30, 135
Lakshmîdeva, a Vaidika	,,	91
Loshṭhadeva, a poet	,,	36
Vâgîśvara, a poet	,,	127
Śrîkaṇtha, son of *Śrîgarbha*	,,	54
Śrîgarbha, a poet	,,	50
Śrîgunna, a Mîmâṁsaka	,,	88
Śrîvatsa, a poet	,,	82
Shashṭha, a pandit	,,	70
Suhala, ambassador of *Govindachandra*, king of Kânoj	,,	102

This canto has a double value. It gives a faithful picture of a *sabhâ*, one of the chief modes of social intercourse among the learned in India. The description is so true that nobody who has witnessed such gatherings in modern India will fail to recognize his acquaintances in it. Besides it contains some valuable historical notes.

Firstly, it enables us to fix the time of the *Alaṁkârasarvasva*, whose author, *Ruyyaka*, can be nobody else but Mankha's *guru*, who instructed the poet in the *Kâvya* and *Alaṁkâraśâstras*.

There are, secondly, the two ambassadors, *Suhala*, sent by *Govindachandra*, the Râṭhor of Kânoj, who reigned, according to his inscriptions, between 1120 and 1144 A.D.,* and *Tejakaṇtha*, sent by *Aparâditya*, the

* Prinsep, *Essays*, II. 258.

lord of the Koṅkaṇa, whose inscriptions are dated 1185 and 1186 A.D.* The mention of the latter, which shows that a political connection existed between Aparâditya during the period 1135-1145 and Kaśmîr, is of great interest. For it proves that the reign of Aparâditya must have been of long duration, and reduces the gap in the history of the Śîlâhâras after Śrî Mâmvâni's (or, as I prefer to read, Śrîmân Vâṇi's) inscription dated Śaka 982, A.D. 1060, very considerably. It also explains how the commentary of *Aparâditya* on the *Yâjñavalkyasmṛiti* came to Kaśmîr, and why it is now almost the only law-book used by the Pandits.

Thirdly, the incidental mention of *Râjaśekhara* (v. 74) and of *Bilhaṇa* (v. 80) as poets of established reputation is a valuable contribution to the history of Sanskrit literature.

Another portion of the *Śrîkaṇṭhacharita* which possesses historical interest is canto III. 31-78,* where *Mankha* gives his pedigree, and the circumstances which led to the composition of his poem. According to v. 31 his grandfather's name was *Manoratha*, and his father was called *Viśvavarta*, v. 35 (*Viśvâvarta* in the colophon, Sarga XXV.). *Viśvavarta* had four sons, *Śṛingâra* (v. 45), *Bhanga* (v. 53), *Alaṁkâra* (v. 56), familiarly called *Lankaka*, (XXV. 37 *seqq.*), and *Mankha*, or *Mankhaka*. The eldest and the two youngest were not only Pandits, but also employed as officials. Śṛingâra assisted *Sussala* in the war against *Harshadeva*, whom he is said to have defeated (v. 47), and received the office of *Bṛihattantrapati*. *Alaṁkâra*, who was a great grammarian and student of the *Mahâbhâshya*, held the office of Divân (*saṁdhivigraha*) during Sussala's reign (v. 62), and also under *Jayasiṁha* (XXV. 43, 61). He appears to be the *Alaṁkâra* mentioned so frequently in the eighth canto of the *Râjataranginî* in connection with Bhoja's rebellion against *Jayasiṁha*.

Mankha, too, held office under Jayasiṁha (v. 65), but it is not quite clear what his designation was. Possibly he was governor of some parganâ.

As regards Kalhaṇa's great Kâvya, the *Râjataranginî*, which, after all, will probably remain the only Kaśmîrian work interesting a larger circle of readers, the Śârada MS. in the Government collection, together with my collation of Gaṇakâk's MS., Sâhebrâm's explanatory treatises and abstracts, the MSS. of the *Nîlamatapurâṇa* and other

* *Jour. Bo. Br. R. As. Soc.* XII., Art. IX., and an unpublished stone in the Society's Museum.

† Appx. II., c.-civ.

works, will enable us to restore the text and to explain its meaning with greater accuracy than has hitherto been done. The contents of the first six cantos of the *Râjataranginî* were first made known by Professor H. H. Wilson in 1825, in the XVth volume of the *Asiatic Researches*. Next, the text was published in Calcutta, 1835 A.D., by the Pandits of the Asiatic Society. Some years later Mr. A. Troyer began a critical edition of the text, and in 1840 issued the first six cantos together with a translation of the whole eight cantos, which was completed in 1852. Further, Professor Lassen gave, in his great encyclopædia of Indian antiquities, the *Indische Alterthümer*, a complete analysis of the work; and last, not least, General Cunningham treated its chronology in an admirable article in the *Numismatic Chronicle* of 1848. It may seem scarcely credible that a book which has engaged the attention of so many Sanskritists, and of some of the first rank, is, after all the labour expended, not in a satisfactory condition, and that its explanation leaves a great deal to desire. Still this is the case, and if it is taken into consideration how bad the materials were on which the European and Indian scholars have worked, it is not wonderful that a great deal remains to be done. When Professor Wilson wrote he possessed three bad and incomplete Devanâgarî MSS., which were so inaccurate "that a close translation of them, if desirable, would have been impracticable."* The Calcutta edition was made, as Mr. Troyer† states, according to a Devanâgarî transcript sent by Mr. Moorcroft from Kaśmîr, and Prof. Wilson's MSS. Mr. Troyer's own edition, finally, was prepared from the same materials and two Devanâgarî copies which Mr. Colebrooke had presented to the library of the India House.‡ For the last two books he also used a Devanâgarî transcript procured by Major Broom.§ Professor Lassen had nothing to work upon but the printed texts.

Both editions are therefore prepared from Devanâgarî copies, made either in India or in Kaśmîr. Not one of the scholars who have written on the book ever saw a MS. in Śâradâ characters, in which Kalhaṇa's original copy and all MSS. in Kaśmîr were written. Besides, for cantos VII. and VIII., which are wanting in the MSS. acquired by Mr. Colebrooke and Professor Wilson, the Calcutta Pandits had a

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* *As. Res.* XV. p. 5.

† *Râjat.*, vol. I., p. iv.

‡ *Ibid.*, pp. v., vii., and viii.

§ *Ibid.*, vol. III., p. iii.

single MS., Mr. Moorcroft's transcript. After what I have said above on Kaśmîrian Devanâgarî MSS. and the difficulty Kaśmîrian Pandits have in reading Devanâgarî, it is not wonderful that the published text, especially of the last two cantos, should contain many corrupt passages. I must say that I think it wonderful that the changes required are not more numerous. In the first two cantos there are, if obvious misprints and the faulty forms *Gonarda* for *Gonanda*, *Káś-mirâḥ* for *Kaśmîrâḥ*, are not taken into account, only between forty and fifty corruptions which seriously affect the sense, *i. e.* one in every eleven or twelve verses. Most of these cases are, however, very serious. The ratio of mistakes does not increase much in the following four *tarangas*. Nearly all the corruptions in these six books have been caused by a faulty transcription of single Śârada letters or groups. But in the VIIth and VIIIth *tarangas* the case becomes different. The corrupt passages are much more numerous, and some verses as given in the Calcutta edition bear only a faint resemblance to the readings of the Śârada MSS. It seems to me that Moorcroft's transcript of these two cantos must have been very bad, or have shown lacunæ, and that the Calcutta Pandits have corrected the text in a very unscrupulous manner.

The new materials which I have procured will enable us to restore the text to a much greater degree of purity than could ever be done with the help of Devanâgarî MSS. But I fear that a small number of doubtful passages will remain, because all Śârada MSS. known to exist at present in Kaśmîr are derived from a single copy which is 100 to 150 years old. This is the MS. of P. Keśavrâm, which I have mentioned already several times as the *codex archetypus*. It is an ancient Śârada paper MS. written by an ancestor of the present owner. It bears no date, but its appearance shows that it must be more than a hundred years old. The Pandits assert that it is the MS. from which Moorcroft's transcript was made, and from which all now existing copies have been derived. I do not feel certain that the first statement is correct, as Moorcroft's copy is said to have been made from a birch-bark volume.* The second statement is, I think, true, as all the copies which I have used and seen, half-a-dozen, are new, and agree in all decisive passages with Kesávrâm's copy. My friends made great efforts to find for me a birch-bark MS., for the loan of which I offered a considerable sum. But they possessed none, and were unable to procure one. P. Chandrâm told me with a sorrowful face that some

* Troyer, *Rájat.*, vol. I., p. iii.

years ago he had found remnants of a birch-bark MS. among his father's books, and that he had thrown them into the Jhelum,* as he had thought that they were of no value. This is the only news of a Bhûrja MS. of the *Râjataranginî* which I received, and I fear that there is very little chance of any being found hereafter. The possibility of such an event can, however, not be denied as long as the libraries belonging to the Persian-speaking Pandits have not been fully explored.

As regards the efforts of European scholars to translate the *Râjataranginî,* and to use its contents for historical purposes, Professor Wilson's and General Cunningham's results are the most trustworthy. Considering the corruptness of Prof. Wilson's MSS., his article in the *As. Res.* is admirable, and deserves the great fame which it has enjoyed. It is, however, by no means free from bad mistakes, some of which, *e.g.* the misstatement† that *Pratâpâditya,* the second Karkoṭaka king, had seven sons, instead of three each called by two or three names, have been copied by every succeeding writer on Kaśmîrian history, and have caused mischief in other respects. He has also omitted to make use of the key to the chronology of the Karkoṭaka and the later dynasties, which Kalhaṇa gives (I. 52) by saying that the Saptarshi or Laukika year 24 corresponded to Śaka 1070. General Cunningham has supplied this omission in his paper on Kaśmîr coins and chronology published in the *Numismatic Chronicle* for 1848. The dates which he has fixed for the kings following Durlabhaka require few alterations.‡

As regards Mr. Troyer's work, it is impossible to commend either his translation or the historical and geographical essays attached to it, however much one may admire his patience and industry. He undertook a task very much beyond his strength, for which he was qualified neither by learning nor by natural talent. The *Râjataranginî* is, no doubt, a difficult book, and nobody who attempts to translate it can hope to accomplish his task without making a number of mistakes. But Mr. Troyer has seldom been able to make out the meaning of the text, except where Kalhaṇa uses the simplest, plainest language.

* It is customary in Kaśmîr to throw remnants of books into the river, in order to preserve 'the face of Sarasvatî' from defilement. The bodies of children that die before teething are likewise consigned to a watery grave. Similar practices prevail on the Ganges and other particularly holy rivers.

† *As. Res.* XV. p. 43.

‡ The necessity of one alteration in the date of Lalitâditya and his predecessors, whose reigns Kalhaṇa has antedated by thirty years, has been recognized by General Cunningham himself: compare above, p. 43, note, *Anc. Geogr.*, p. 91, and the *Ind. Ant.* II. 102 *seqq.*

His renderings of passages in which Kalhaṇa adopts a higher style are invariably wrong, and frequently unintelligible. The worst portions of the translation are Cantos VII. and VIII. The contents of the historical and geographical essays attached to the translation require no condemnation on my part, as they have been estimated at their proper value by other Sanskritists. But I must touch on one point discussed in the preface to Mr. Troyer's 3rd volume, regarding which Professor Lassen also has followed him. Mr. Troyer undertakes there, p. x., an inquiry about the authorship of the last two cantos of the *Râjataranginî*, and comes to the conclusion that the author of these cannot be the same person as he who wrote the first six *tarangas*, because (1) he allots to the last two hundred and fifty years double the number of verses which he devotes to the preceding three thousand two hundred years; (2) because the references and *résumés* made in Cantos VII. and VIII. to and of events narrated in the first six cantos are not exact; (3) because the VIIIth Canto relates events which occurred after A.D. 1148, the year given (I. 42) as the date of the book. To these arguments Professor Lassen adds the difference in style observable in the two portions,* and that in some MSS. the last two books are wanting.

These arguments, plausible as they may seem, are altogether insufficient to support the assertion made. For, with regard to the first point, Mr. Troyer himself has already given the objection which is fatal to it. If a chronicler narrates the events of his own time and of the period immediately preceding it at greater length than the remoter portions of the history of his country, that is no more than might be expected. His materials were more abundant, and the events in which he himself, his immediate ancestors and his patron, played their parts, possessed for him an interest which the more distant times did not possess. This interest which he took in his surroundings explains also why he introduces details which to men of later times appear trivial and uninteresting. To say less would also have been considered an offence against the Râjâ, in whose employ Kalhaṇa's father was. The answer to the second argument, the discrepancies between statements in the first six cantos and the last two, is that these discrepancies are mostly, if not wholly, due to Mr. Troyer's bad material and faulty translation. It is true that the successor of Chandrâpîḍa is called Lalitâditya in the IVth canto, and Muktâpîḍa in the *résumé* attached to the VIIIth.

* *Ind. Alt.* III. 481.

But it is not the fault of Kalhaṇa that Mr. Troyer has not been able to understand the verses (IV. 42, 43) in which it is clearly stated that Muktâpîḍa and Lalitâditya are names of the same person. As regards the third argument, Mr. Troyer has overlooked the fact that Kalhaṇa states that he *began* to write his poem in Saptarshi Saṁvat 24. It contains more than 8,000 *ślokas*, and it cannot be supposed that the author completed it in the same year. The fact that he mentions in the VIIIth book events which happened nine years later, in Saptarshi Saṁvat 33,* merely proves that the poem was not completed until after that time.

Professor Lassen's additional arguments are not more conclusive. Neither myself nor the Kaśmîrians have been able to detect any difference in the style of the two parts. The incorrect Calcutta text is hardly a fair basis for the argument. The MSS., finally, in which the last books are wanting are secondary sources, modern transcripts, which prove nothing.

While it is thus not difficult to meet the objections against Kalhaṇa's authorship of cantos VII. and VIII., there are some important facts in favour of it. The first is that the VIth canto ends too abruptly to be considered the real conclusion of a *mahâkâvya*. Secondly, the obscurity of the narrative in the VIIIth canto, of which Mr. Troyer justly complains, is such as might easily be caused in a contemporary history by the chronicler's omitting, as superfluous, details which were so notorious that he might presume them to be known to his readers, or, to speak more accurately, to his hearers. Thirdly, and this is the really conclusive argument, Jonarâja, who wrote, about two hundred years after Kalhaṇa, a continuation of the history of Kaśmîr, states distinctly that his predecessor's work ended with the reign of Jayasiṁha, which is described in the VIIIth canto of the *Râjataranginî*. He says in the beginning of his poem,

śrîgonandamukhair dharmasaṁmukhair â kaleḥ kila |
kaśmîrakâśyapî bhûpair apâli guṇaśâlibhiḥ || 4 ||
teshâm abhâgyahemantaniśâtamasi tishṭhati |
naiva kaśchid apaśyat tân kâvyârkânudayâch chiram || 5 ||†
rasamayyâ girâ vṛiddhâṁ nityatâruṇyam âpipat |
atha śrîjayasiṁhântâṁ tatkîrtiṁ kalhaṇadvijaḥ || 6 ||

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* *Râjat.* VIII. 3193, Troyer.

† *Tân* instead of *tâṁ* is the reading of the Śârada MSS.

(4) "From the beginning of the *Kaliyuga* righteous kings, endowed with (*great*) qualities, the first among whom is the illustrious *Gonanda,* protected Kaśmîr-land, the daughter of Kaśyapa.

(5) "As long as the darkness of night (caused) by the winter of their misfortune lasted, nobody perceived them. For late it was ere the sun of poetry rose.

(6) "Then the Brahman *Kalhaṇa* gave, by the nectar of his song, eternal youth to the ancient fame of these (*princes*), *the last among whom was the illustrious Jayasiṁha.**

I think we may trust Jonarâja's word and accept it as a fact that Kalhaṇa wrote the whole of the eight cantos which go under his name.

A new attempt to translate and to explain the *Râjataranginî,* and to use its contents for the history of India, ought to be made. But it is a work of very considerable difficulty, and will require much time and patience. As no commentary on the book exists, it is firstly necessary to study all the Kaśmîrian poets and writers on *Alaṁkâra* who immediately preceded and followed Kalhaṇa, especially the *Haravijaya,* the *Śrîkaṇṭhacharita,* Bilhaṇa's *Vikramânkadevacharita,* Jonarâja's and Śrîvara's *Râjataranginîs,* etc. A close attention to their style, similes, and turns of expression will solve most of the difficulties which arise from Kalhaṇa's style. Next the ancient geography of Kaśmîr must be minutely studied. Nearly all the localities mentioned can be identified with more or less precision by means of the *Nîlamatapurâṇa,* the *Mâhâtmyas,* the later *Râjataranginîs,* Sâhebrâm's *Tîrthasaṁgraha,* the set of native maps procured by me, the large map of the Trigonometrical Survey, and the works and articles of modern travellers and archæologists. But some of the geographical questions will probably require a final re-examination in Kaśmîr. As regards the use of the contents of the *Râjataranginî* for the history of Kaśmîr and of India, a great deal remains to be done for the earlier portion, up to the beginning of the Kârkoṭa dynasty. Kalhaṇa's chronology of the Gonandîya dynasties is, as Professor Wilson, Professor Lassen, and General Cunningham have pointed out, valueless. An author who connects the history of his country with the imaginary date of a legendary event, like the coronation of Yudhishṭhira, and boasts that "his narrative resembles a medicine, and is useful for increasing and diminishing the (*statements of previous writers regard-*

* In the text the adjective translated by 'last of whom,' etc. refers to *fame.* But the general sense of the passage is the same.

ing) kings, place, and time,"* must always be sharply controlled, and deserves no credit whatever in those portions of his work where his narrative shows any suspicious figures or facts. The improbabilities and absurdities in the first three cantos are so numerous that I think the *Râjataranginî* ought to be consulted much less for the period comprised therein than has been done by the illustrious Orientalists named above. I would not fill the intervals between the historically certain dates of Aśoka, Kanishka, and Durlabhaka by cutting down the years of the kings placed between them by Kalhaṇa. But I would altogether ignore all Kaśmîrian kings for whose existence we have no evidence from other sources, be it through Indian or foreign writers, or through coins, buildings, and inscriptions. If Kalhaṇa had merely given the stories reported by *Suvrata* and other predecessors, there might be a hope that we could re-arrange them. But we do not know what materials he had, nor how he treated them, if in any particular case he lengthened or shortened the reigns, and if he displaced or added kings or not. General Cunningham's constant search for Kaśmîrian coins, which, as I learn from his private letters, is attended with good results, will eventually throw a great deal of light on this dark period of Kaśmîrian history. Full certainty regarding the era of the Guptas, which now seems to be near at hand, will also assist in settling the dates of some kings, especially of Toramâṇa, Mâtṛigupta, and Pravarasena.

For the period which begins with the Kârkoṭa dynasty not much remains to be done. The discovery of the initial date of the Saptarshi or Laukika era, which I obtained in Kaśmîr, makes it possible to fix the reigns of the kings after Avantivarman with perfect accuracy. The beginning of the Saptarshi era is placed by the Kaśmîrians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which *Kalhaṇa* wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Śaka era is	3,154
The distance between Śaka saṁvat 1 and Kalhaṇa's time.	1,070
Hence results a total of Saptarshi years	4,224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayârâm Jotsî gave me the subjoined verse, the origin of which he did not know :—

* *Râjat.* I. 21.

kaler gataiḥ sáyakanetravarshaiḥ saptarshivaryás tridivaṁ prayátáḥ |
loke hi saṁvatsarapattrikáyáṁ saptarshimánam pravadanti santaḥ ||
"When the years of the Kaliyuga marked by the 'arrows and the eyes' (*i.e.* the five and the two, or, as Indian dates have to be read backwards, 25) had elapsed, the most excellent Seven Ṛishis ascended to heaven. For in the calendar (*used*) in the world* the virtuous declare the computation of the Saptarshi (*years to begin from that point*)."

Pandit Dâmodar explained the verse as I have done in the above translation, and added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the *chándra* and *saura mánas*.

The correctness of his statement is confirmed by a passage in P. Sâhebrâm's *Rájataranginíṇsaṁgraha* (No. 176), where the author says that the Śaka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika saṁvat 4940.† One of the copyists, too, who copied the *Dhvanyáloka* (No. 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dâmodar's statement regarding the beginning of the Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B.C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B.C. But it seems to me certain that it is much older than Kalhaṇa's time, because his equation 24=1078 agrees with it.‡ It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key.

In concluding this long discussion on the *Rájataranginí*, I will add that the specimen of a new translation given below, pp. lxvi.-lxxxii. of Appendix II., is merely intended to show *some* of the results which may be obtained by means of the new materials brought by me from Kaśmîr. I do not pretend that all the difficulties requiring consideration have been brought to a final solution.

* The word *loke*, 'in the world,' alludes to the appellation *Loka*kâla, *Laukika* saṁvatsara.

† *Rájataranginíṇsaṁgraha*, fol. 4*b*, l. 7: *tatrádya śáke* 1786 *kaligate* 4965 *saptarśhicháránumatena saṁvat* 4940.

‡ The use of the Saptarshi era in Kaśmîr and the adjacent hill states, which continues even in the present day, has first been pointed out by General Cunningham.

The little *stotra* attributed to Kalhaṇa (No. 107) is, I think, only a collection of the *mangalâcharaṇas* and other verses in the *Râjataranginî* addressed to Śiva-Ardhanârîśvara.

About the same time in which Kalhaṇa wrote, or perhaps a little later, lived *Jayadratha*, the author of the *Haracharitachintâmaṇi*, Nos. 210-14. This poet, who bears the surnames Mahâmâheśvarâchârya and Râjânaka, was, as we learn from No. 449 (Appx. II., cxlviii. *seqq.*), a brother of *Jayaratha*, the author of the *Tantrâlokaviveka*. His poem narrates a number of Śaiva myths, and is full of the Śaiva doctrines of *Vasugupta's* school.

The remaining dated Kaśmîrian poems contained in the collection are the *Râjataranginîs* of Jonarâja and of Śrîvara, which belong to the 15th century, and the *Râjâvalipatâkâ* of Prâjyabhaṭṭa, which was composed after Akbar's conquest of the Valley. To these may be added the *Subhâshitâvali* of Śrîvara and the *Kathâkautuka* of the same author. The new MSS. of the three historical poems will permit the preparation of a much more trustworthy edition than has been given by the Calcutta Pandits. The Kasmîr MSS. of Jonarâja's work are defective, like the Calcutta edition. The Ḍilhî MS., a Devanâgarî copy which is executed with a great deal of care, and ornamented with red initials and a gold border, is complete. It remains to be seen if it is derived from a genuine complete MS., or if it has been completed at random.

Śrîvara's *Subhâshitâvali* is of great interest for the history of Indian literature. It is arranged on the same principle as Śârngadhara's *Paddhati*, and contains extracts from more than 350 poets* and works whose names are given. The persons whose works Śrîvara used are mostly Kaśmîrians. But comparatively modern writers from India have also furnished contributions, *e.g.* the great Jaina teacher Hemachandra, who lived in the 12th century. His *Kathâkautuka* is a collection of stories translated from the Persian, by order of his patron Zain-ul-Âbidîn.

The collection contains further some poems which have been written by Kaśmîrian authors of uncertain date, viz. the *Ânandakâvya*, No. 108, various *stotras* or hymns, Nos. 109, 117, 134-138, 151, 155, 160, 165, the *Râvaṇârjunîya* or *Arjunarâvaṇîya*, and the *Stutikusumânjali*. None of these except the first and the last two are of any great extent or of any particular importance. The *Ânandakâvya* is a work like the *Râmakṛishṇakâvya*, each verse of which has two meanings. Bhîma-

* I had an index made by Mârtaṇḍa Śâstrî. Professor Peterson is going to publish a separate article on the book.

bhaṭṭa's *Râvaṇârjunîya* resembles the *Bhaṭṭikâvya*, and is intended to illustrate the rules of grammar. The *Stutikusumâñjali* is a highly esteemed poem in praise of Śiva. It might have found its place just as well under *Śaivadarśana* as here. I do not think that any of the books of uncertain date is older than the 10th century.

The poetical MSS. of the second class, which contain works by Indian poets, with or without Kaśmîrian commentaries, are, partly at least, very interesting. The old Bhûrja MS. of Kâlidâsa's *Śâkuntala*, No. 192, gives a new redaction of this famous play, the fourth which has been discovered. As the question if the Bengâlî or the so-called Devanâgarî version is the original one, has lately been discussed by Professors Weber and Pischel, I have printed, Appx. II., lxxv.-c., the first Act as it stands in the new MS., allowing all the clerical mistakes even to remain. From a comparison of this text with the printed editions it will appear that the Kaśmîrian version agrees neither with the Bengâlî redaction nor with the Devanâgarî. If the quotations from the *Śâkuntalanâṭaka* in the *Kâvyaprakâśa* may be trusted, its readings go back to the end of the 12th or to the beginning of the 13th century.

The MSS. of Bâṇa's *Harshacharita* and of its commentary, Nos. 219-222, are of considerable importance. With the assistance of these new materials a critical edition of this poem is possible. Copies of the *Harshacharita* are by no means as rare as seemed to be the case a few years back. During the last few years I have obtained several transcripts of ancient MSS. from Benares, and two old copies, on loan, from the same place. Kaśmîr has now furnished two old copies and a transcript of a third MS. In the library of the Mahârâja of Jepur there are two good old MSS. Other MSS. have been acquired by the Calcutta editor, Mr. Jîbânand, by Dr. Burnell, and by the late Dr. Bhâû Dâjî. Besides these there is Mr. Raṇchoḍ Nîlkaṇṭha's fine Ahmadâbâd copy. The materials collected by myself have been made over to Professor R. G. Bhâṇḍârkar, from whose competent hand a critical edition may be shortly expected.

The *Yudhishṭhirakâvya*, Nos. 166 and 167, is the same work of which I gave a short notice in my Report for 1874-75. I have only to add that the name of its author is *Vâsudeva*. Neither the MSS. nor the commentary state when or where he lived. The author of the commentary, Ratnakaṇṭha, wrote under Aurangzeb, in the 17th century.

The *Prithvîrâjavijaya*, No. 150, is an historical work describing the victories of the famous Châhumâna king Pṛithvîrâja of Ajmîr and Ḍilhî, who fell in 1193 A.D.

It is a great pity that the old MS. is mutilated, and in such a condition as to make the work of reading it very difficult. The beginning is wanting. The leaves which contain cantos I.-X. have been broken in the middle by the friction of the thick string used for sewing the volume. Further, the lower portions of a considerable number of leaves have been lost, and as the lower left-hand side of the margin, on which stood the figures numbering the leaves, has also been broken off, it is impossible to determine the connection of the upper and the lower halves by any other means than by the sense. In order to make quite sure, I began to decipher and to transcribe first Sarga XI. and the small portion of Sarga XII., which, though hardly a single verse is without lacunæ, can be read and understood most easily. My intention was to go later backwards over the first cantos. I regret that other more pressing work has prevented me from doing this. All I can give, at present, is a note on the contents of canto XI. Its first verses state that the king, Pṛithvîrâja, was angry. His minister *Kâdambavâma*, tried to appease him. While the latter was speaking the chamberlain (*pratîhâra*) entered and announced the arrival of a messenger from Gujarât. The king ordered him to be introduced at once. The messenger appeared and announced a great victory gained by the *Gûrjaras* over the *Gauris*. The next two verses, 12 and 13, are greatly mutilated, and their sense is not clear. In the 14th verse begins a consolatory speech of one *Pṛithivîbhaṭa*, which is addressed to the king. After its conclusion the Râja dismisses the messenger from Gujarât with presents, and enters his picture-gallery. There *Pṛithivîbhaṭa*, who is now called 'the king of bards,' *vandirâja*, shows to the king illustrations of the history of Râma and explains them to him, saying that the king is an incarnation of Râma, and that he may read his fate in them. These absurdities fill the remainder of the canto.

It seems very probable that the battle between the Gûrjaras and *Gauris, i.e.* the Musalmans, under *Shâhâbuddîn Ghorî*, referred to in the text, is the victory gained by Mûlarâja II. and Bhîmadeva II. A.D. 1176. The beginning of the poem gives the pedigree of the Châhumânas, and notices of Pṛithvîrâja's predecessors. The *Pṛithivîrâjavijaya* seems to be the work of a Pandit who lived at the Ḍilhî court. One of the chief reasons for this supposition is that the commentary on the work is by the same Jonarâja who wrote the *Râjatarangiṇî* and lived in the beginning of the 15th century, a little more than two hundred years after Pṛithvîrâja's time. The poem

deserves, therefore, to be analysed as far as the state of the MS. allows it. Other copies will no doubt be found if they are inquired after. The recovery of this work is a proof for the assertion which I made in the introduction to the *Vikramânkacharita* that the Hindus did, and do still, possess many historical poems, and that with a little patience they will come out. Since the discovery of the *Prithivîrâjavijaya* another historical work, written by a contemporary of the persons whose history is narrated, has turned up in Gujarât. This is Someśvara's *Kîrtikaumudî*, of which I have given some notice in my article on 'Eleven Land-Grants of the Chaulukyas,' which will appear in the July number of the *Indian Antiquary*.

The other Kaśmîrian MSS. of Sanskrit works written in India proper do not appear to possess any great value. I have collated portions of the *Mahâbhârata* with the version commented on by Nîlakaṇṭha, and one Act of the *Mâlatîmâdhava* with Professor Bhâṇḍârkar's excellent edition. The differences which I found were not of great importance. Among the commentaries on *kâvyas* written by Kaśmîrians, those of *Abhinavagupta* on the *Ghaṭakharpara* and of Jonarâja on the *Kirâtârjunîya* deserve attention. The former is really a work of the great Śaiva Âchârya, who wrote about the year 1000 A.D.

In concluding this notice of the MSS. containing *kâvyas*, I will state that a MS. of the *Gîtagovinda*, which I could not acquire, has the following note at the end:—*samâptaṁ chedaṁ śrîgîtagovindâbhidhaṁ samîchînatamaṁ śâstram sampûrṇam* || || *kṛitiḥ śrîbhojadevâtmajaśrîrâmadevaputraśrîjayadevapaṇḍitarâjasyeti śreyaḥ* || *atha lakshmaṇasenanâmanṛipatisamaye śrîjayadevasya kavirâjapratishṭhâ*, etc.

According to this statement *Jayadeva* lived under a king called *Lakshmaṇasena*. As Jayadeva is thought to have been an inhabitant of Eastern India, it is not improbable that *Lakshmaṇasena* is the Vaidya king of Bengal whose inscription at Gayâ is dated Vikrama Saṁvat 1173, or A.D. 1116.*

Both according to their own account and according to the admissions of the learned in India, the Kaśmîrians were formerly as distinguished in the *Alaṁkâraśâstra*, or poetics, as in poetry, and produced a long series of writers on this subject. The oldest text-books on *Alaṁkâra*, those of Bhâmaha and Bhaṭṭanâyaka, have been lost, but a great number are still extant, the earliest of which belong to the times of king Jayâpîḍa,

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* See Prinsep's *Essays*, II. 272.

779-813 A.D. One of these, the *Alaṁkâraśâstra* of Bhaṭṭa Udbhaṭa, I found, together with a commentary of Pratîhâra Indurâja, in Jesalmîr. Of this Bhaṭodbhaṭṭa, Kalhaṇa says* that he was Jayâpîḍa's *Sabhâpati*, or chief pandit, and that he was paid daily a lakh of *dînâras*. It is to be regretted that the recipient of such magnificent pay did not write a more extensive book, and did not give us extracts from contemporaneous poets. He has only composed a short treatise on the *Alaṁkâras*, or 'ornaments' to be used in poetry, and most egotistically takes his examples from his own work, a *Kumârasaṁbhava*.†

The second work which probably belongs to this time is *Vâmana's* well-known *Kâvyâlaṁkâravṛitti*. Its editor, Dr. Cappeller, places it in the 12th century. But that is no longer possible, since Abhinavagupta, who wrote in the beginning of the eleventh century, quotes *Vâmana* (see below) as one of his authorities. This quotation makes it impossible to place Vâmana later than the middle of the tenth century. But I am inclined to give credence to the tradition of the Kaśmîrian Pandits that he was the *Vâmana* whom Jayâpîḍa employed as one of his ministers. A copy of the *Kâvyâlaṁkâravṛitti*, No. 260, procured from Gwalior, is found in the collection.

After the writers of *Jayâpîḍa's* reign follow *Ânandavardhana* and *Ratnâkara*, who both belong to the middle of the ninth century. I have given above‡ the facts which bear on the date of the latter. The former, *Ânandavardhana*, too, is mentioned by Kalhaṇa§ as one of the ornaments of *Avantivarman's* court. His great work is the *Dhvanyâloka*,‖ *Kâvyâloka*, or *Sahṛidayâloka*, Nos. 254-257, a commentary in four chapters on certain verses treating of *Dhvani*, 'implied meaning,' which is considered the soul of poetry.

From *Abhinavagupta's* Ṭîkâ¶ it appears that these verses are the composition of some older writer whose name is not given. But it is remarkable that they contain no *mangalâcharaṇa*. *Ânandavardhana* quotes the following poets and writers on *Alaṁkâra*:—

Kâlidâsa, fol. 20*b*, l. 4.**
Puṇḍarîka, fol. 111*b*, l. 2.
Bâṇa, fol. 67*a*, l. 8.
Bhaṭṭodbhaṭa, fol. 71*b*, l. 3.

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* *Râjat.* IV. 494. Mr. Troyer has not seen that *Udbhaṭa* was a proper name.
† Compare also Śankar P. Pandit, *Trans. Or. Congr.*, p. 253.
‡ P. 42. § *Râjat.* V. 34.
‖ Compare Appx. II., pp. cxxx.-cxxxii.
¶ Appx. II., p. cxxxi., line 14.
** These figures refer to MS. No. 254.

Bhâmaha, fol. 27*b*, l. 2.
Sarvaśena, fol. 99*a*, l. 6.
Sâtavâhana, fol. 97*b*, l. 2.

He calls Bâṇa *sthâṇvîśvarâkhyajanapadavarṇanakartâ*, the author of the description of the country called *Sthâṇvîśvara*, *i.e.* Thâṇesar, and indicates thereby that we have to look out for yet another composition, probably a geographical one, of the famous friend of Harshavardhana—Śîlâditya. *Sarvaśena*, a writer whose works have not yet been recovered, is said by Ânandavardhana to have composed a *Harivijayakâvya*, apparently a poem describing the great deeds of Vishṇu. Ânandavardhana says nothing about his own parentage or circumstances. The first three chapters of his work have been commented on by *Abhinavagupta*, regarding whom I shall say more in his proper place. According to the latter, No. 254, fol. 61, l. 1, Ânandavardhana wrote a *vivṛiti* of the *Dharmottamâ viniśchayaṭîkâ*. A bad copy of the *Dhvanyâloka* is, as Prof. Aufrecht informs me, in the India Office library.

Ratnâkara's work (No. 253) is a very small one. It contains an explanation of the Prakrit verses used in a work called *dhvaniśâstra*, which the collection does not include.*

The next author on *Alaṁkâra* is *Mukula*, the son of the famous *Bhaṭṭa Kallaṭa*. His father was a contemporary of Ratnâkara, and one of the great authorities on Śaiva philosophy.† Mukula's short treatise (No. 224) contains the theories of the Indian rhetoricians on *abhidhâ*, the 'appellative power' residing in words. I found this work first in the Jesalmir *Bhaṇḍâr*, the copy of which is accompanied by a commentary.

After Mukula comes the great Śaiva philosopher, *mahâmâheśvarâchârya*, *Abhinavagupta*, who wrote in the last quarter of the 10th, and in the first half of the 11th century.‡ Like many other holy men of the East, this saint did not disdain secular poetry, and gained as great a reputation in the *Alaṁkâraśâstra* as in the *Śaivadarśana*. His work on poetics, the *Lochana*, is a very profound and difficult commentary on Ânandavardhana's *Dhvanyâloka*. It contains quotations from, and mentions by name, the following authors and works :—

Indurâja, fol. 1*a*, l. 3 of No. 254.

* The only guarantee for the identity of this *Ratnâkara* with the author of the *Haravijaya* is the statement of the Kaśmîrian Pandits, and the epithet *kâśmîrakâchârya* given to him in the colophon.

† See *Râjat.* V. 66 and Appx. II., pp. cxxvi. *seqq.* ‡ See below.

Tauta, fol. 20*a*, l. 3.
Dharmottamâ viniśchayaṭîkâ, fol. 61*a*, l. 1.
Bhaṭṭanâyaka, fol. 11*b*, l. 11.
Bhaṭṭodbhaṭa, fol. 7*b*, l. 6.
Bhartṛihari, fol. 33*a*, l. 12.
Bhâmaha, fol. 7, l. 6.
Manoratha, fol. 6*b*, l. 8.
Vâmana, fol. 7*b*, l. 6.

Amongst these the first two were Abhinavagupta's teachers. *Tauta* especially instructed him in *Alaṁkâra*, and was the author of a work, called *Kâvyakautuka*, on which Abhinavagupta wrote a commentary. Of *Manoratha* it is stated that he was a contemporary of *Ânandavardhana*.

In the latter half of the eleventh century falls *Rudraṭa*, the author of the *Kâvyâlaṁkâra*, No. 248. The sign of interrogation which stands against the author's name in the classified list may be removed. For, a comparison of the Kaśmîrian MS. with the fragment of the work which I obtained from Jesalmîr settles the question of the authorship of the book definitively. The Jesalmîr copy contains *adhyâyas* 3-5 with a commentary by *Śvetâmbara*, and mentions Rudraṭa's name in the colophon of each chapter. The fifteenth *śloka* of the 5th *adhyâya*, which contains an example illustrating one of the author's rules, gives also his name Rudraṭa, and states further that he was also called *Śatânanda*, and that he was the son of one *Bhaṭṭa Vâmuka*.* Rudraṭa's time is fixed by the fact that *Ruyyaka*, who wrote in the beginning of the 12th century, quotes him. The *Kâvyalaṁkâra* is a work which not only treats of the *alaṁkâras*, but contains, like Daṇḍin's *Kâvyâdarśa*, a complete view of the Indian speculations on poetical composition. It gives many details which are left out in other works. It is divided into 16 *adhyâyas*, and written in the Âryâ metre. The quotations illustrating the rules are numerous, but in no case has the source been given. Rudraṭa's *Śṛingâratilaka*, No. 264,

* The text of the verse and Śvetâmbara's comment thereon are as follows :—

शतानन्दापराख्येन भट्टवामुकसूनुना ।
साधितं रूद्रटेनेदं सामाजा धीमतां हितम् ॥ १५ ॥

तस्यार्थः । वामुकाख्यभट्टसुतेन शतानन्द इत्यपरनाम्ना रूद्रटेन कविना साधितं निष्पादितमिदं चक्रं काव्यं वा। कीदृशेन। साम गीतिविशेषमजति प्राप्नोति। सामाकेन [सामकेन] सामवेदपाठकेनेत्यर्थः तच्च धीमतां बुद्धिमतां हितमुपकारकम्॥ १५ ॥

has been known for a long time, and has been published by Professor Stenzler as an appendix to the *Meghadûta*.

Ruyyaka's Alaṁkârasarvasva, Nos. 236-239, has already been described by Professor Aufrecht, *Oxford Catal.*, p. 210*a*. In the Oxford MS. the name has been changed to *Râjânaka Ruppaka ; ppa* for *yya* is a very common mistake in Indian transcripts of Kaśmîrian Devanâgarî MSS., because the Bâch-Bhaṭṭas will make the two groups look nearly alike. Regarding *Ruyyaka's* date I have spoken above. The identification of the author of the *Alaṁkarasarvasva* with *Mankha's* teacher is still further confirmed by the date of his commentator, *Jayaratha*, who explained the *Sarvasva* by his *Alaṁkâravimarśinî*, Nos. 230-33.* This Pandit was a son of Śṛingâra, and the author of the *Tantrâlokaviveka*. In the concluding verses of that work† we are told that Śṛingâra had two sons, *Jayaratha* and *Jayadratha*, the former of whom wrote the *Viveka*. The MSS. frequently vacillate between the two names. In the colophon of the *Viveka* we have *Jayadratha* instead of Jayaratha, and in No. 231 the author is likewise called pr. m. *Jayadratha*. In Nos. 232-33 of the *Alaṁkâravimarśinî* the name is *Jayaratha*, and this must therefore be considered the right name. The entry in the classified list, Appx. I., p. xv., ought to be corrected accordingly. The date of *Jayaratha* will be discussed below. It may suffice to say here that he certainly wrote about the end of the 12th century.

The remaining Kaśmîrian works on *Alaṁkâra* the authors of which are named, the *Alamkâraratnâkara*, Nos. 227, 227A, the *Alaṁkâraśekhara*, Nos. 234-35, and the *Kâvyaprakâśa* and *Śabdavyâpâravichâra*, are, I think, all later than the *Vimarśini*. With regard to the last two, whose author is *Mammaṭa*, I rely not so much on the story of the Pandits, which makes him the maternal uncle of *Śrîharsha*, the author of the *Naishadhacharita*,‡ as on the fact that *Mammaṭa*, who has enjoyed a great reputation both in Kaśmîr and in India proper for the last three or four hundred years, is not quoted once by the earlier writers. I do not think that this fact can be explained otherwise than by assuming that he came after them. The Kaśmîrian MSS. of the *Kâvyaprakâśa* differ somewhat from the Indian *vulgata*. One of the most

* *Oxf. Catal., loc. cit.*

† Appx. II., p. cliii., vv. 36-38, 41.

‡ Hall's *Vâsavâdattâ*, p. 55.

important various readings is that in the well-known passage,* *Śrîharshâder bâṇâdînâṁ dhanam* for *dhâvakâdînâṁ dhanam.* Dhâvaka, whose name is unknown in Kaśmîr, may be struck off the list of Indian poets.

Mâṇikyadeva or Mâṇikyachandra, the prince who caused the *Alaṁśekhara* to be written, is not a Kaśmîrian, but ruled or lived in Ḍilhî just before the Mahommedan period, as he says that his grandfather defeated the king of Kâbila, *i.e.* Kâbul.

The new treatise on metrics, *Kshemendra's Suvṛittatilaka,* No. 270, is very clearly written, and valuable on account of numerous quotations which illustrate the rules. The authors' names are added to many of them.

In the collection of grammatical MSS. those belonging to Pâṇini's school take the precedence. Among the latter the *Vyâḍîyaparibhâshâvṛitti,* Nos. 319-20,† bears the most ancient name. The Kaśmîrian Pandits are unanimous in declaring it to be a production of the author of the *Saṁgraha.* But Dr. Kielhorn, to whom I submitted the book immediately after its discovery, tells me that he cannot discover in it any proof of great antiquity, and that it contains only the well-known *Paribhâshâs.* He thinks it not unlikely that the title has been given to it because some Pandit believed the *Paribhâshâs* to belong to Vyâḍi. I must leave the question to the decision of those Sanskritists who make the *Vyâkaraṇaśâstra* their speciality.

The three MSS. Nos. 303-305 represent the meagre result of a long and laborious inquiry regarding Patanjali's *Mahâbhâshya,* a work which for the present is, as it were, the corner-stone for the history of Sanskrit grammar and literature. As the controversy regarding the genuineness of our present text of the *Mahâbhâshya* had been going on for some time before my visit to Kaśmîr, I was particularly anxious to obtain a trustworthy and complete Kaśmîrian MS. of the work, in order to ascertain if Kaśmîr possessed a redaction different from the Indian one. When I began my inquiries the Pandits told me that the *Bhâshya* was not studied in Kaśmîr, and that they knew only of two complete MSS. of the work. One of these belonged to Pan-

* Hall, *Vâsavâdattâ,* p. 16. I will add that the Government copy attributes the *Kâvyaprakâśanidarśana* to Ânandaka who was a Kaśmîrían, not to Śitikaṇṭha, as Dr. Hall states. It says : "*Shaḍanga saptaśruti miteshu gateshu varsheshu kaleradarśi kâvyaprakâśo vidhivadvivṛityânandena sallakshaṇanandanena* || *śrîmadrâjânakânvyatilakena râjânakanandakena virachitaṁ kâvyaprakâśanidarśanaṁ samâptam.* The date of the *Nidarśana* is therefore 1665 A.D.

† See Appx. II., p. cxxxix.

dit Keśavrâm, and the other to the sons of the late Pandit Sâhebrâm. With some trouble I got a sight of both these copies, and found that they were Devanâgarî MSS., brought from India. Keśavrâm's copy had been imported into the Valley by a Pandit of Bâramûla who had resided for some time in Benares. His heirs had sold it for one hundred Kaśmîrî rupees (of ten annas each) to its present owner. After this transfer had been effected, Pandit Sâhebrâm also had found it necessary to procure a copy, and had finally obtained one from the Panjâb. Both these copies are new, not older than fifty or sixty years. They contain Kaiyaṭa's *Pradîpa* also. As soon as the origin of these two MSS. had been determined, I told my friends that I neither desired to acquire them nor to have them copied, and that they must hunt for Bhûrja or old Śârada paper MSS. They grumbled a good deal, and complained of my unreasonableness. But gradually they produced the three MSS. which now belong to the collection. All three are certainly more than a hundred years old, and most probably copied from older Bhûrja MSS. I sent them, immediately after I received them, to Dr. Kielhorn, for comparison with his Indian MSS. He informs me that they do not differ materially from the latter. I think that this fact is not without importance for the question regarding the genuineness of the text of the *Mahâbhâshya,* though it is desirable that it should be confirmed by the discovery and collation of an old Bhûrja MS. Just when I left Kaśmîr I heard that such a MS. had been found in the library of an ignorant Brahman, who believed it to be a MS. of the *Kathâsaritsâgara,* and used it, as is frequently done with MSS. of that work, for purposes of divination.* Efforts have been made to obtain the book, but hitherto without success.

In connection with the subject of the *Mahâbhâshya* I may also state that I have examined with particular care in all accessible MSS. of the *Râjataranginî* the verse, I. 176, which refers to its introduction into Kaśmîr. Most MSS. read *chandrâchâryâdibhir labdhvâ deśâttâsmât tadâgamam | pravartitaṁ mahâbhâshyaṁ svaṁ cha vyâkaraṇaṁ kṛitam ||* But some, and among them Keśavrâm's *codex archetypus,* read *prima manu, labdhvâdeśaṁ tasmât,* etc. I think that this is the original but corrupt reading of the MS., and that the vulgata *deśâttasmât* is purely conjectural. The Kaśmîrians felt, and now feel, that the reading

* A pin is driven into the MS., and the verse in which the point sticks is supposed to give some clue to the future fate of the inquirer. The practice is well known in Europe too.

ladhdhvâdeśaṁ does not readily give any sense. The attempt to restore the passage by writing *deśât tasmât* * is, in my opinion, not a happy one. I accept Dr. Kielhorn's† emendation, *deśântarât*, as the most probable, both on account of the analogy of the passage in the *Vâkyapadîya* and on account of *Râjat.* IV. 487,‡ where *deśântarât* actually occurs. As to the translation of the word *âgama*, I think with Dr. Kielhorn that it means 'the tradition' or 'the traditional interpretation' of the *śâstra*. I have consulted the most learned grammarians in Benares, Indore, and other parts of India on this point. All unanimously declare that *âgama* must be taken in the sense for which Dr. Kielhorn contends, and some even go so far as to deny the possibility that *âgama* can ever mean *grantha*. Though they are undoubtedly correct as far as the usage of the *Vaiyâkaraṇas* is concerned, and *âgama* is not used in the sense of a *grammatical* work, still their assertion goes too far. For the *Jainas* speak of their *forty-five âgamas* or sacred works, and the Śaivas recognize the authority of *eighteen âgamas*. In these two cases the word is certainly used as a synonym of *grantha*, and is frequently, by *lakshaṇâ*, applied to designate MSS. As may be inferred from these remarks, I stand on the side of those who are disposed, until the very strongest proofs to the contrary are adduced, to consider the present text of the *Mahâbhâshya* to be genuine.

My search for copies of *Kaiyaṭa's Pradîpa* were attended with still scantier results than the inquiry regarding the *Mahâbhâshya*. No. 306 contains a very small portion of the commentary on the *Navâhnikî*. The MS. dates, I think, from the same time as the pieces of the *Bhâshya*. The Kaśmîrians tell an anecdote regarding Kaiyaṭa, which is perhaps worth mentioning. Kaiyaṭa was, they say, an inhabitant of one of the smaller towns of the Valley, according to some of *Pâmpur*, according to others of *Yechgâm*. He lived in great poverty, and entirely gave himself up to the study of the *Mahâbhâshya* and of grammar. In this *śâstra* he acquired so great a proficiency that at last he could explain the whole *Bhâshya* to his pupils without looking at a MS., and he understood even those passages which *Vararuchi* (?) had marked by *kuṇḍalas* (O) as unintelligible. Once a foreign Pandit from southern India, named according to one authority Krishṇambhaṭṭa, came into Kaśmîr and went to see Kaiyaṭa at his home. He found him sitting before his house,

* The copy in the Government collection has *deśaṁ tasmât tadâgamat*. Here the last *t* is a clerical mistake.

† *Ind. Ant.* IV. 107.

‡ See Kielhorn, *Ind. Ant.* V. 243.

engaged in manual labour, and explaining at the same time to his pupils the most difficult portions of the *Bhâshya* from memory. Amazed at the Pandit's great learning and his abject condition, the foreigner hastened to the king of Kaśmîr and obtained from him a *śâsana* granting to Kaiyaṭa a village and an allowance of grain. But when he brought the deed to the Pandit the latter steadfastly refused to accept the gift, because he considered it unlawful as coming from a king. Later Kaiyaṭa left Kaśmîr and wandered to Benares. There he vanquished the Pandits at a *sabhâ* by his great learning, and composed the *Pradîpa* at the request of the Sabhâpati. According to this story the *Pradîpa* was not written in Kaśmîr, and, if the statement that Kaiyaṭa lived at *Pâmpur* is true, it cannot be older than the 9th century. For that town was built by Padma in the reign of Ajitâpîḍa, 844-849 A.D.* Dr. Kielhorn has lately stated in his pamphlet on the *Mahâbhâshya* that he does not think Kaiyaṭa an old writer. I agree with him on this point, and do not believe that he is older than the 13th century A.D. The earliest Indian grammarian who quotes him is, as far as I know, Sâyaṇa-Mâdhava. I have heard it asserted by Indian Pandits that Kaiyaṭa was a brother of Mammaṭa.

The small fragment of *Chandra's* Grammar, No. 289, is more curious than useful. As *Chandra* was a Kaśmîrian, or at least taught in Kaśmîr, there is no reason to doubt of its genuineness. Dr. Kielhorn thinks that, to judge from the fragment, the arrangement of Chandra's grammar must have resembled that of the *Kaumudî*, or, as Dr. Burnell would say, that of the grammarians of the *Aindra* school.

The MS. of the *Kâśikâ vṛitti*, No. 283, is a real gem. It is the most correct and best written birch-bark MS. in the whole collection, and almost without a lacuna. I collated a small portion of its contents with Professor Bâlaśâstrî's edition, and found not inconsiderable differences. The readings of the Kaśmîrian MS. appeared to me the better ones. It also gives the correct statement regarding the authors of the work. In the colophons of the first four *adhyâyas Jayâditya* is named as the author, and in those of the last four *Vâmana*. Professor Bâlaśâstrî told me that he had found the same statements in *one* other MS.† He considers the authors to have been *nâstikas*, and men of small grammatical learning, who had not penetrated to the deepest depth of the *śâstra*. The Kaśmîrians think that probably *Jayâditya* is another name of the learned king *Jayâpîḍa*, and that

* *Râjat.* IV. 693. The date is General Cunningham's correct one.

† Compare also Dr. Kielhorn's pamphlet on the *Mahâbhâshya*.

Vámana is his minister, who is mentioned by Kalhaṇa. Be that as it may, the *Káśiká vṛitti* is not a modern work, and most probably has been written by a Kaśmîrian. The Government MS. has been made over to Professor Bâlaśâstrî to be used for his edition of the *Káśiká*.

The pieces of *Jinendrabuddhi's Nyása*, Nos. 284-86, have been transcribed from a dilapidated birch-bark volume belonging to P. Bal Kôl. Other portions of the work have been acquired in former years, in the Dekhaṇ, in Ahmadâbâd, and in Bikâner. But the Government collection does not yet contain copies of the VIth and VIIIth *adhyáyas*. I have stated already above that Jinendrabuddhi lived, according to the Kaśmîrians, at Varâhamûla-Hushkapura. He was a Bauddha ascetic, and is certainly not later than the 12th century, as the *Nyása* is quoted by Vopadeva.*

Among the smaller works explaining the appendices to Pâṇini's grammar, the *Dhátupâṭha*, the *nipáta-avyaya-upasargapáṭhas*, and the *lingasûtras*, Kshîrasvâmin's treatises, Nos. 272, 287-88, 290, are of some interest, as the date of this author is known. He is, according to the perfectly credible Kaśmîrian tradition, the grammarian Kshîra, who instructed king *Jayapîḍa*.† The *Lingánuśásanaṭíká, sarvártha-lakshaṇá*, Nos. 310-11, shows as authors two well-known names, *Śavarasvámin*, the son of Dîptasvâmin, and *Harshavardhana*, the son of Śrîvardhana. The latter appears to have been a prince.‡ I am, however, doubtful if it is permissible to identify him with the patron of Bâṇa and Hiwen Thsang, as the latter's father is called *Prabhákara-vardhana*. Still it is quite possible that Prabhâkaravardhana may have had a second name. In like manner I am doubtful if the *Śavarasvámin* of the *Lingánuśásana* is the same as the famous commentator on the *Mîmáṁsásûtras*. It is a curious fact that the name of the father of the latter is not mentioned in any of the MSS. of the *Mîmáṁsábháshya* accessible to me, and that the best Śâstris at Puṇa and Benares do not know it. This question, too, cannot yet be decided. But I think there is a chance that the MSS. of the *Lingánuśásana* may finally settle the date of the famous Mîmâṁsist.

The collection of works referring to the Kâtantra or Kalâpa grammar of Śarvavarman includes—

A. The *Sútras*, No. 281.

B. Commentaries:—

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* Aufrecht, *Oxf. Catal.*, p. 176.

† *Rájat.* IV. 488: compare also S. P. Pandit, *Trans. Or. Congr.*, p. 252.

‡ Compare Appx. II., p. cxxxix, concluding verse.

1. *Laghuvṛitti,* by Chhuchchhukabhaṭṭa, Nos. 279-80.
2. *Bâlabodhinî,* by Jagaddhara, Nos. 297-299, and the *Nyâsa* thereon, No. 300.
3. *Śishyahitânyâsa,* by Ugrabhûti, No. 322.

C. Some auxiliary works:—

1. The *Kâtantrakaumudî,* by Govardhana, Nos. 77-78, arranged like Bhaṭṭojî's *Kaumudî.*
2. *Pâdaprakaraṇasaṁgati,* by Yogarâja, No. 292.
3. *Vyâkhânaprakriyâ,* Nos. 316-18, which last two refer to the method of interpreting the *Kâtantrasûtras.*

In order to show what may be expected from these new materials for the text of the Kâtantra grammar, I have printed in Appendix II., p. lxxxiv., the various readings found in Chhuchhuka's *vṛitti* and the *Bâlabodhinî* as compared with Professor Eggeling's edition, which is based on Indian MSS.

I do not think that any one of the Kaśmîrian commentaries on the *Kâtantra* is older than the 13th century, though I have only circumstantial proofs for this assertion. But in the Kaśmîrian poems of the 11th and 12th centuries the Pandits never boast of, or are praised for, their proficiency in the *Kâtantra.* Bilhaṇa, Mankha, Alaṁkâra, and others always represent themselves, or are represented, as students of Pâṇini's grammar and of the *Bhâshya.* It seems to me, therefore, that the *Kâtantra* cannot have enjoyed in those times that great popularity which it now has in Kaśmîr, and that it must have come later into so very general use, when Kaśmîrian scholarship declined. On the other hand, the *Śishyahitânyâsa* is mentioned by the Thibetan Pandit Târânâtha. The Kaśmîrians say (and their statement is also found in the MSS.*) that Śarvavarman wrote the *Kâtantra* for king *Sâtavâhana,* who when engaged with his wives in the *jalakrîḍâ* had to blush for his ignorance of Sanskrit grammar. In answer to an exclamation '*modakairmâṁ kshipa,*' which was addressed to him by one of his queens, he pelted her with sweetmeats, and was laughed at as a fool. He then took to studying grammar, and employed Śarvavarman to compose an *easy* treatise on the subject. The anecdote is worth nothing, but there is no reason to reject the tradition that Śarvavarman was a *protégé* of one of the Sâtavâhana kings of the Dekhaṇ. Sâtavâhana is family name : *vide* Nâsik Inscr. No. 6, *Trans. Or. Congr.*, pp. 338, 350.

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* *Kâtantrakaumudî* beginning: *naumi taṁ śarvavarmâṇaṁ yaḥ samârâdhya pâvakiṁ* (?) | *sâtavâhanarâjârthaṁ śabdaśâstraṁ subhaṁ vyadhât*||

Among the remaining MSS. the *Uṇâdivṛitti, daśapâdi*, by *Mâṇikya-deva*, Nos. 274-76, deserves a remark. It seems to be the work quoted by Ujjvaladatta, but I am unable to find out to which grammatical system it belongs. The *sûtras* given have certainly nothing in common with those commented on by *Ujjvaladatta*.* The *Rûpâvatâra* is a work which gives all the verbal forms and derivatives, and resembles the *Mâdhavîyâ dhâtuvritti* and the so-called *Dhuṇḍhis* of the Jainas.

As regards the works on Prakrit grammar, the text of the copies of the *Prâkṛitaprakâśa* and of its *Tîkâ*, Nos. 293-4, differs very considerably from that given in Professor Cowell's edition. The two MSS. are, unfortunately, not very good. The oldest has apparently been copied from a mutilated birch-bark volume, the leaves of which had lost pieces on the right-hand side. But if a new edition of the *Prâkṛitaprakâśa* is prepared, Kaśmîrian MSS. ought to be consulted. This is so much the more necessary as Bhâmaha certainly was a Kaśmîrian.

Among the *koshas* the most important work is the *Lokaprakâśa* of *Kshemendra, Vyâsadâsa*, Nos. 339-40, a copy of which is preserved in the Berlin library, and has been described by Professor Weber, *Catalog.*, p. 224. I cannot agree with Professor Weber either as to the age of the book or as to its value. *Kshemendra Vyâsadâsa* can be nobody but the poet, who wrote, as I have shown above, in the eleventh century. If the surname were not sufficient to prove this, the contents of the book would. For Kshemendra the poet was a practical man, who loved to describe the actual daily life of his times. He shows this in the *Kalâvilâsa* and the *Samayamâtṛikâ*. Exactly the same spirit pervades the *Lokaprakâśa*. This work gives a great amount of information on the daily life of the Hindus, which elsewhere we seek in vain. He gives forms for *huṇḍis*, or letters of exchange, bonds, and the like, the titles of most of the Kaśmîrian officials, in some cases with explanations, a list of the parganâs into which Kaśmîr was divided, etc. The importance of such information cannot be overrated, as all the other *koshakâras* live too high in the clouds of the *śâstras* and of poetry to care about such trivial matters as the geography, administration, and commerce of their country. I regret nothing more than that I could obtain only the two copies of the work entered in the classified list, and that a commentary was not to be had. The two copies are too bad to allow an edition to be made. I have

* See Appx. II., p. cxxiii.

offered to my Kaśmîrian friends a considerable reward for a good MS., and encouraged P. Dâmodar to write a commentary on the book. The complete copy, No. 339, which is probably fifty-two years old, I fear has been 'cooked,' as in some of the formulas Musalman names are used.

The new *Kosha* by Mankha, Nos. 337-38, is not very important, but its author is probably the poet of the 12th century who composed the *Śrîkaṇṭhacharita.* For the *Kosha* is quoted by the pupil of Hemachandra (died 1174) who wrote the *Anekârthakairavakaumudî*, the commentary on Hemachandra's *Anekârthakosha*. In Mankha's glossary the words are arranged according to their final letters, *e.g. kântâḥ, ekâksharâḥ, dvyaksharâḥ, tryaksharâḥ*, etc. The new copy of the *Anekârthadhvanimanjarî* proves that its author was *Mahâkshapaṇaka*, and that the oft-quoted *Kshapaṇakakosha* may be struck off the list of desiderata.*

The most interesting works in section X. of the classified list are the *Praśastabhâshya*, by *Praśasta*, Nos. 396 and 397, which explains the *Vaiśeshikasûtras* and its commentary the *Nyâyakandalî* by Śrîdhara. The latter is particularly valuable, because its author gives his date Śaka saṁvat 913, or 991 A.D. Śrîdhara's father was named *Baladeva*, and his mother *Abbokâ*. He lived under the protection of a prince called *Pâṇḍudâsa*, in the village of *Bhûrisṛishṭi* in *Dakshiṇarâḍhâ*.† I do not know where these localities are to be found. I obtained copies of both these works on the *Vaiśeshikadarśana* from the Jesalmîr *Bhanḍâr*.

A curious and very useful though modern treatise is the *Laukikanyâyasaṁgraha*, Nos. 400-401, of *Raghunâtha*, a Râjput.‡ This worthy has collected the *nyâyas* or 'inferences from familiar instances,' which occur in the *śâstras*, especially those from the *Vedântaśâstra*, *e. g. daṇḍâpûpikanyâya dehalîdîpanyâya*, etc. The collection is not complete, but contains a good deal more than what Professor Bâlaśâstrî has given in his article in the *Paṇḍit*. P. Vâmanâchârya Jhalkîkar is at present engaged on a still more extensive work on this subject, which will comprise about 900 such *nyâyas*.

Among the few Vedânta works from Kaśmîr, the commentary on the *Bhagavadgîtâ* is the only one to which it is necessary to call attention, because its author is the famous Saiva philosopher *Abhinavagupta*,

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* See Appx. II., p. cxl.
† See Appx. II., pp. clxiii. *seqq.*
‡ See Appx. II., p. clxvi.

regarding whose date, as will appear presently, there can be no doubt. That is more than can be said of the authors of the other ancient *ṭîkâs* of this work.

The works placed in class XIII. of the list in Appx. I., 'Śaiva Philosophy and Tantras,' are comprised by the Kaśmîrians under the general name *Śaiva śâstra*. But in reality they belong to several distinct *śâstras* which all draw their origin from the Śaiva creed. We have firstly a certain number of works referring to the ritual of Śaivism, professed in Kaśmîr, viz.:—

(*a*) *Dîkshâvidhis*, or, as they are commonly called in Kaśmîr, *Kalâdîkshâs*.

(*b*) Works on the *nitya, naimittika, kâmya kriyâs, i.e.* rites which a Śaiva has to perform daily, or on particular occasions, or in order to obtain particular benefits.

(*c*) Works on the Tântrika *anushṭhânas*, the magic rites which also are *kâmya* rites, or at least closely resemble them.

Another portion of the MSS., and by far the largest, refers to the transcendental doctrines, or the philosophy, of the Śaivas. These must be divided into two classes, according to the two great Śaiva schools of Kaśmîr:—

(*a*) Works referring to the so-called *Spandaśâstra* of *Vasugupta*,

(*b*) Works belonging to the *Pratyabhijñâśâstra* of *Somânanda* and *Utpala*.

To a third division belong the various *stotras* or hymns addressed to Śiva, which, on account of their purely philosophical contents, have been placed here instead of under Poetry.

There are, further, a few of the Śaiva *Âgamas* and pieces of two *Sûtras*, the *Kula* and *Vâtûla*, which I am unable to classify, though it is not difficult to see that they refer to Śaivism.*

The works belonging to the first class require not many remarks. The rites which they teach are, as I have stated above, imitations of Vedic ceremonies, and some of the *mantras* employed are real Vedic *mantras*, while others are the well-known formulas of the *Mantraśâstra*, consisting of monosyllables. The *Karmakriyâkâṇḍa*, Nos. 438-39, was composed in Vikrama S. 1130, or 1073-74 A.D.† The *guru* of Somaśambhu, its author, was called *Saśiva*, and his *paramaguru Îśâna*.

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* One work, the *Sâdhanadîpikâ* has been placed by mistake in class XIII. It is a Vaishṇava book, and should stand in class XII.

† No. 438, fol. 57*b*, l. 12 : *śrîvikramânkanṛipakâlasamudbhaveshu śûngâgnibhiḥ samadhikeshu śateshvekâdaśasu*, etc.

As regards the works comprised in the second division, not one of them is older than the end of the eighth century. *Vasugupta*, the author of the *Spandakârikâ*, No. 508,* to whom, as tradition has it, the *Spandasûtras* were revealed, taught his doctrine to Bhaṭṭa *Kallaṭa*,† a contemporary of *Avantivarman*, A.D. 854.‡ It may therefore be inferred that Vasugupta came forward with his doctrine about the end of the eighth century, or even a little later. In no case can he have been earlier. His system has been described by Sâyaṇa-Mâdhava in the *Sarvadarśanasaṅgraha* under the title *Śaivadarśana*.§ I cannot characterize it better than by quoting Professsor Gough's words in his prefatory note to the translation: "The Śaivas have a considerable resemblance to the Theistic Sânkhya; they hold that God, souls, and matter are from eternity distinct entities, and the object of philosophy is to disunite the soul from matter, and gradually to unite it to God. Śiva is the chief deity of the system, and the relation of the three is quaintly expressed by the allegory of a beast, its fetters and its owner." I may add that while Śiva is the Âtman, his spouse Pârvatî is the *parâmarśaśakti* of the Âtman, and, according to the *Spandasaṁdoha*,|| is also called *Spanda*, *kiṁchichchalâbhâsarupatayâ*, 'because she appears to be somewhat moveable.' Other names of the Śakti are *ûrmi*, *hala*, *udyoga*, *hṛidaya*, *mâlinî*, *parâ*, etc., each of which refers to a peculiar aspect of the '*power*.' From the resemblance which, as Professor Gough has shown, the Kaśmîrian Śaiva philosophy bears to the Śaivism of Southern India, as well as from the statements which Bâṇa, in the *Śrîharshacharita*, and the Chinese pilgrims, make regarding the religious sects of India, it is perfectly clear that *Vasugupta* was not the founder of the Śaiva *darśana*. He probably did nothing more than change some of its doctrines.¶

The *Spandasûtras*, Nos. 518-19, which, as well as the *Kârikâ* Nos. 508-10, must be considered as belonging to him, have been noticed by Dr. FitzEdward Hall, *Catalogue*, p. 196. *Vasugupta's* pupil Bhaṭṭa Kallaṭa composed the *Spandasarvasva*, a commentary on his

* Appx. II. clxv.

† See Bhâskarâchârya's *Vârttika*, v. 4, Appx. II. clxviii., and Hall, *Catalogue*, p. 196.

‡ *Râjat.* V. 66.

§ See *The Benares Paṇḍit*, New Series, I., pp. 52 *seqq.* It ought to be noted that all Sâyaṇa's authorities seem to be Kasmîrian works.

|| Fol. 2*a*, l. 7.

¶ Compare also Dr. Hall, *Catalogue*, 196, where Nâgabodha is mentioned as one of Vasugupta's predecessors.

teacher's *Kârikâ.** According to Bhâskara's *Vârttika*, vv. 4-5, Kallaṭa seems also to have composed *Sûtras* of his own.† Among the other commentators on the *Spandasûtras* and *Spandakârikâ*, *Utpala*, the author of the *Spandapradîpika*, No. 512, belongs probably to the first half of the tenth century, *i. e.* if he is the same person as he who wrote the *Pratyabhijñâśâstra*. Râmakaṇṭha, the author of the Tippaṇa on the *Spandasarvasva* calls himself a pupil of *Utpaladeva*, and lived therefore in the latter half of the tenth century (App. II. p. clxvii.). *Kshemendra*, the author of the *Spandanirṇaya*, No. 511, and of the *Spandasaṁdoha*, 517, appears to be identical with Kshemarâja, the pupil of *Abhinavagupta*, and belongs to the first half of the eleventh century. To the same period belongs, I think, *Bhâskara*, the son of *Divâkara*, the author of the *Vârttika*, between whom and Kallaṭa four generations of teachers intervened.‡ I am unable to make out the dates of the other authors.

The second branch of the Sáiva *Darśana* represented in the collection, the *Pratyabhijñâdarśana*, has also been described by Sâyaṇa.§ Its name means 'Recognitive system.' It appears to be a pure idealism, and an application of Śankarâchârya's principles to the Śaiva philosophy. Śâyaṇa says regarding it|| :—"Other Mâheśvaras are dissatisfied with the views set out in the Śaiva system as erroneous in attributing to motiveless and insentient things causality in regard to the bondage and liberation of transmigrating spirits. They therefore seek another system, and proclaim that the construction of the world or series of environments of those spirits is by the mere will of the Supreme Lord. They pronounce that this Supreme Lord, who is at once other than and the same with the several cognitions and cognita, who is identical with the transcendent self posited by one's own consciousness, by rational proof and by revelation, and who possesses independence, that is, the power of witnessing all things without reference to aught ulterior, gives manifestation in the mirror of one's own soul to all entities as if they were images reflected upon it. Thus looking upon

* Appx. II. clxv-clxvii. The misprint in the heading, which makes Kallaṭa the author of the *Vivaraṇa*, ought to be corrected. It ought to be "*Spandasarvasva*, by Kallaṭa, with the *Spandavivaraṇa sâramâtra* by Râmakaṇṭha."

† Appx. II. clxviii. I must confess that I do not quite understand the verses. They appear to be corrupt.

‡ See Appx. II., *loc. cit.*

§ The *Paṇḍit*, New Series, pp. 184 *seqq.*

|| The translation is Professor Gough's, given in the *Paṇḍit, loc. cit.*

recognition as a new method for the attainment of ends, and of the highest end, to all men alike without any the slightest trouble and exertion such as external and internal worship, suppression of the breath, and the like, these Mâheśvaras set forth the system of recognition."

This system does not appear to be older than the end of the ninth century A.D., and because it is of so late a date it seems to me most probable that its resemblance to Sankarâchârya's doctrines cannot be purely accidental. To a connection between Śankarâchârya's school and the *Pratyabhijñâdarśana* points also a Kaśmîrian tradition which asserts that the great Âchârya of the South came to Kaśmîr and was vanquished in a disputation by the chief exponent of the *Pratyabhijñâ* doctrines, *Abhinavagupta*. He is also said to have taken with him from Kaśmîr the Vindhyâvâsinî devî, which used to be located on the Ḍal lake near the present Shalimâr gardens. Not one of these particulars can be true, but the story probably indicates that the Kaśmîrians knew of a connection between the doctrines of the South and their own. The basis for the history of the *Pratyabhijñâśâstra* is the date of *Abhinavagupta*. This author gives the dates of two of his compositions. He says at the end of the *Pratyabhijñâvimarśinî, bṛihatî vṛitti*,* that, "impelled by the worshipful Śambhu, he explained the *Îśvarapratyabhijñâ* in the (Laukika) year 90, which corresponded to the Kaliyuga year 4115,† in the month of Mârgaśîrsha, or A.D. 1015. Again, at the end of the *Bhairavastotra*‡ he declares that he finished this hymn in the (Laukika) year 68, or if the hundreds are added, 4068, *i. e.* in 993 A.D. His literary activity falls, therefore, in the last quarter of the tenth century and the first quarter of the eleventh. This date is further confirmed by the statement of the poet *Kshemendra Vyâsa* that *Abhinavagupta* was his teacher in *Alaṁkâra*. One of Kshemendra's compositions, as stated above, is dated 1050 A.D.§ *Abhinavagupta* says, in the beginning|| of the *Dhvanyâloka* and of the *Bhagavadgîtâṭîkâ*, that his teacher was *Indurâja*, and at the end of the latter work he refers to him as to the son of *Śrîbhûtirâja*, and grandson of *Sauchuka*, of the *Kâtyâyana gotra*. He further states at the beginning of the *bṛihatî vṛitti*¶ that he received instruction in the *Pratyabhijñâvidhi* from *Lakshamaṇa*-

* Appx. II., p. clix., ll. 22 *seqq.*

† *Tithi* (15) *śaśi* (1) *jaladhi* (4) *sthe* (*antye yugâṁśe*).

‡ Appx. II., p. clxii. § See above, p. 46.

|| See Appx. II., pp. cxxxi. and cxlvii.

¶ Appx. II., p. clix., ll. 3-4: compare also p. clx., l. 16, and p. clxi., l. 5.

gupta, the son of *Narasiṁhagupta*, and that he is the *praśishya*, or pupil's pupil, of the *guru* whose work he explains. Consequently *Utpala*, the author of the *Pratyabhijñâśâstra*, and son of Udayâkara, was the teacher of Lakshamaṇagupta. Again, *Somânanda** was the teacher of Utpala, and it seems to me the first promulgator of the *Pratyabhijñâ* system, since he is the oldest authority quoted for it both by Abhinavagupta and by Sâyaṇa.† Now, as Abhinavagupta wrote between 993 and 1015 A.D., Somânanda must be placed about the beginning of the tenth century. Utpala probably wrote between 930 and 950 A.D., and *Lakshamaṇa* taught between 950 and 975 or 980. Abhinavagupta's pupil was Kshemarâja,‡ who wrote the commentary on *Bhaṭṭanârâyaṇa's Stavachintâmaṇi*, the *Svachchando-ddyota*, the *Parameśastotrâvolivṛitti*, the *Paramârthasaṁgrahavivṛiti*, the *Pratyabhijñâhṛidaya*, the *Sâmbapanchâśikâvivaraṇa*, and other works not included in the collection. These treatises must all of them have been composed in the first half of the eleventh century. As Kshemarâja calls Abhinavagupta§ the *praśishya*, or pupil's pupil, of Bhaṭṭanârâyaṇa, it follows that the latter must have been a contemporary of Utpala, and either have taught *Indurâja* or Lakshamaṇagupta.

The latest of all the writers on the *Pratyabhijñâ* who are represented in our collection is *Jayaratha*, the author of the *Viveka*, the commentary on Abhinavagupta's *Tantrâloka*. He gives his pedigree at great length,‖ and says that his great great grandfather's brother Sivaratha (*l. c.* v. 21) was the minister of king *Uchchala*, A.D. 1101-1111, and that his father and he himself lived under the protection of one *Râjarâja* (*ibid.* vv. 28-34). As four generations intervene between the minister of Uchchala and Jayaratha, he must have written about the beginning of the 13th century.

In order to make these chronological deductions clearer, I give a tabular statement of the authors and works on the *Pratyabhijñâśâstra* whose dates are known, together with some additional information.

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* Appx. II., p. clix., l. 19.

† See particularly Appx. II.. *Praty. laghu vṛitti*, introductory verses 2 and 3.

‡ Appx. II., pp. clxiii. and clxviii. He is, I think, the same as the Kshemendra who wrote the *Spandasaṁdoha*, but certainly different from the poet Kshemendra Vyâsadâsa.

§ Appx. II., p. cxv., l. 5.

‖ Appx. II., pp. cli.-cliv. The name *Jayadratha* on page xxix. ought to be corrected to *Jayaratha*.

Circa	900	*Somânanda*, author of the *Śivadrishṭi* [Sâyaṇa].			
„	930	*Utpala*,	pupil of the preceding, son of *Udayâkara*,	author of	*Pratyabhijñâsûtra*, Nos. 464-66, embodying the opinions of his teacher. *Ajaḍapramâtṛisiddhi*, No. 433. *Parameśastotrâvali*, No. 458. *Spandapradîpikâ*, No. 512.
„	930	*Bhaṭṭanârâyaṇa*,		author of	*Stavachintâmaṇi*, No. 505.
„	950	*Lakshamaṇagupta*,	pupil of *Utpala*, „ also of *Bhaṭṭanârâyaṇa*.		
„	993—1015	*Abhinavagupta*,	pupil of the preceding, „ also of *Indurâja*, „ also of *Tauta*, son of *Chukhala*, grandson of *Varâhagupta*, brother of *Manorathagupta*,	author of	*Tantrâloka*, Nos. 449-53. *Tantrasâra*, Nos. 447-48. *Paramârthasaṁgraha*, No. 459. *Parâtriṁśikâvivaraṇa*, No. 460. *Bhairavastava*, No. 476. *Pratyabhijñâvimarśinî*, Nos. 464-66. *Bodhapanchâśikâ*, No. 470.
„	1030	*Kshemarâja*,	pupil of the preceding,	author of	*Vṛitti* on No. 458. *Vivṛiti* on No. 459. *Vivaraṇa* on No. 500. *Vṛitti* on No. 505. *Vṛitti* on No. 507. *Svachchhandoddyota*, Nos. 521-523.
„	1200	*Jayaratha*,	*Sṛingâra* or *Śṛingâratha*, pupil of *Kalyâṇabhaṭṭa*,	author of the	*Tantrâlokaviveka*, Nos. 449-453.

In conclusion I have to add that the complete MS. of the *Tantrâloka-viveka*, No. 449, which comes from Ḍilhî, is probably unique. The MSS. from Kaśmîr are all mutilated, and the Pandits asserted that the commentary on a number of *âhnikas* had been lost.

The little hymn by Avadhûta, No. 474, is ascribed by the Kaśmîrians to the Siddha who, according to Kalhaṇa, I. 112, conquered the Bauddhas in the reign of Jaloka, *circa* 220 B.C. But I find no evidence to support this statement.

I have now only to add a few remarks regarding the Kaśmîrî language and the MSS. containing works written in Kaśmîrî, Nos. 789-812. Kaśmîrî is a Prakrit, one of the languages descended from Sanskrit, or rather from one of the dialects out of which the classical Sanskrit was formed. It differs, however, very considerably from all its Indian sister-tongues. Nearest to it comes Sindhî, but the differences between Sindhî and Kaśmîrî are greater than those between Sindhî and Gujarâti or Hindî. The chief peculiarities of Kaśmîrî phonetics are :—

(1) The preservation or development of a clear short *a* as a substitute for ancient *â*, *e.g.* *Atha*,† 'the hand' = Hindi *hâth*, Sanskrit *hasta ;* *chûrA*, (*tsûra*) ablat. sing. of *chûr*, 'a thief' = Sansk. *chorât*, *chûran*, obj. case pl. = Sansk. *chorâṇâm*, *kArân*, pres. part. of *kArun*, 'to do.'

(2) A great confusion between *e* and *i* and *o* and *u*, which are frequently difficult to distinguish from each other. Hence the Pandits wrote ऐ for *i* and इ for *e*, उ for *e*, and ओ for *u*.

(3) The development of the letters *ö*, *ü*, and *û̂* (pronounced nearly like the German sounds thus marked), either by the influence of a following *î* (Umlaut), or in the case of *u* directly from *i*, *e.g.* *brör*, 'a cat,' fem. of *brôr*, 'a tom-cat' = Sansk. *viḍâlî*, developed by means of an intermediate stage. *brôrî* ; *karüm*, fem. of *kor*, 1st pers. sing. perf. fem. of *kar*, from *kArun*, 'to do,' with the affixed pronoun *me*, 'I,' derived from *karî-me*, through an intermediate stage **kari-me*.

(4) The regular change of medial *a* and *e* to *u* or *o*, through the influence of an original following *u :* compare, *e. g.* *kArun*, nom. sing. verb noun of the verb *kAr*, 'to do,' with the objective case *kArnAs*, where the *u* of the nominative is owing to the lost *u* of the termination, as Sindhî *karanu* shows, *host*^{u}, nom. sing., 'an elephant,' *hastis*, obj. case.

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† The pure clear *a* will be noted here and in the sequel by *a* or *A ;* *ch* is to be pronounced *ts*.

On the same principle rests also the intrusion of original final *u* into the preceding syllable, in case the vowel of the latter was *i; e. g. nyulᵘ*, nom. sing. masc. 'blue,' obj. case *nîlis, dyûṭhᵘ*, perf. pass. part. and perfect tense, 'seen, he saw': compare Gujarâti *dîṭho*, Sindhî *dîṭhu*. The Kaśmîrî fem. is also *dîṭhⁱ*.

(5) The development of a final exceedingly short vowel *u*, the representative of original *o* or *u*, of a final *i* of the same description, a remnant of ancient *î*, *e.g. gurᵘ*, nom. sing. 'a horse' = Hindî *ghoṛo* or *ghoḍo*. The sound occurs regularly in the nominative of all words following the second or *i* declension. In the old Kaśmîrian works, *e. g.* the Sayings of Lallâ, गोरो *goro* is written, which is to be pronounced *gurᵘ*, and the word is dissyllabic. This is not the case in modern poems.

(6) The almost complete disappearance of the soft aspirates *gh, dh, ḍh,* and *bh,* for which the corresponding unaspirated letters appear, *e. g. gurᵘ*, 'a horse' = Hindî *ghoḍo ; bâvun*, 'the telling, the discovering,' or 'to tell, to discover' = Sansk. *bhâvanam ; bôi*, 'the brother' = Hindi *bhâi*.

(7) The occasional development of CH (pronounce *ts*) out of the ancient च *cha*, e.g. CHûr, 'a thief' = Sansk. *chora*.

(8) The development of a new soft sibilant, *za*, which takes the place of ancient Sansk. *dhya*, Prakrit *jha*, e.g. *mAnz*, 'in' = Sansk. *madhye; bôzun*, 'the hearing, to hear,' from Sansk. *budhya-te*.

(9) The frequency of the change, which Schleicher calls *zetacism*, e. g. *hokhᵘ*, masc. 'dry' = Sansk. *śushka*, fem. *hochhⁱ* (= *śushkî* = *sukhî*) ; masc. *nyùlᵘ*, fem. *nîj* (= *nîlî* or *nîly*) ; masc. *gomutᵘ* 'gone,' fem. *gomü*CH.

(10) The nearly complete suppression of lingual *ṇa*, e. g. *karun* = Sansk. *karaṇam*, Marâṭhî *karaṇeṁ* ; *kan*, 'the ear' = Sansk. *karṇa*.

(11) The insertion of an epenthetic *r*, *e.g.* in the name of the towns Bîjbrör, which stands for Vijayavihâra, and Prûn*ch* = Puanacha (Hiwen Thsang) and Sansk. Parṇotsa.

In the treatment and in the declensions I note the following peculiarities :—

(1) The unification of the neuter and masculine genders, for which one single form is used, e.g. *nyûlᵘ*, 'blue,' corresponds to Sansk. *nîlaḥ* and *nîlam*, Gujarâti *nîlo* and *niluṁ*. (The Gujarâtî forms, too, are pronounced, by everybody except pedants, exactly alike.)

(2) The retention of four of the ancient cases and of two declensions for the masculine and two for the feminine, viz. :—

I.—Stems in a, *masculine*.

Singular.

Nom.	*ch*ûr, 'a thief'	=	Sansk.	choraḥ.
Acc.	*ch*ûr	=	,,	choram.
Inst.	*ch*uran	=	,,	chorena.
*Ablat.	*ch*ûr*a*	=	,,	chorât.
Obj.	*ch*ûr*a*s	=	,,	chorasya.
Voc.	*ch*ûrâ			

Plural.

Nom.	*ch*ûr	=		chorâḥ.
Acc.	*ch*ûr	=		chorân.
Inst.	chûrav	=	Vedic	chorebhiḥ.
Obj.	*ch*ûran	=	Sansk.	chorâṇâm.
Voc.	*ch*ûro.			

II.—Stems in i *and* ya.

Singular.

Nom.	host[u], an elephant.
Acc.	host[u]
Inst.	hast[i], = *ĭ* + *á*.
Obj.	hastis = Prak. -issa.
Voc.	h*a*styâ.

Plural.

Nom.	hast[i]	= Sansk. -ayaḥ.
Acc.	hast	,, în.
Inst.	h*a*sty*a*v *or* hasty*a*u	= { ibhiḥ. / yebhiḥ. }
Obj.	h*a*sty*a*n *or* hasty*a*u	{ înâm / yânâm. }
Voc.	h*a*styo.	

III.—Stems in î.

Singular.

Nom.	devî, a goddess	=	Sansk.	devî.
Acc.	devî	=	,,	devîm.
Inst.	deviyi	=	,,	devyâ.
Obj.	deviyi	=	,,	devyâḥ.
Vov.	deviyî			

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* This case is of rare occurrence, and not formed from all nouns; examples actually noted are *mᴀɴᴢᴀ*, Sansk. *madhyât*; *tᴀʟᴀ*, Sansk. *talât*; *nâra*, 'by fire,' etc.

Plural.

Nom.	deviyi	=	Sansk.	devyaḥ.
Acc.	deviyi	=	„	devîḥ.
*Inst.	deviy*av*	=	„	devîbhiḥ.
*Obj.	deviy*an*	=	„	devînâm.
Voc.	deviyo			

IV.—*Mixed* î *and* yâ *stems,* the latter in the plural only.

	Singular.	Plural.
Nom.	gâḍ, 'a fish.'	gâḍa.
Inst.	gâḍi.	gâḍ*av*.
Obj.	gâḍi.	gâḍ*an*.
Voc.	gâḍî.	gâḍo.

All Kaśmîrî nouns follow one or other of these four declensions, with a few exceptions which have lost the case-terminations nearly or altogether. To the latter class belongs, *e.g. yeḍ*, the belly, which only substitutes *yaḍ* in the oblique cases. The only real difficulties consist in the internal vowel-changes, which are most capricious, though always depending on original final *u* or *î*. Thus *brör*, 'a cat,' (fem.) shows in the objective case the old *â* of *viḍâlî*, and makes *brâri*, while its masc. has in the same case *bröris* = Sansk. *viḍâli*[*ka*]*sya*.

Besides these ancient cases, Kaśmîrî forms, like the other Indian Prakrits, a new genitive by means of adjectival affixes, most frequently by the affix -*hyund*ᵘ or -*hyünd*ᵘ, masc., pl. *hind*ⁱ, fem. *hinz*, pl. *hinza*, which is attached to the objective case, and becomes, in case the latter ends in *s*—

*sund*ᵘ (for *shyund*) masc., pl. = *sund*ⁱ,

sünz fem., pl. *sünza*,

e.g. *chûrasund*ᵘ, 'belonging to a thief,'

*chûranhyund*ᵘ, 'belonging to thieves,'

deviyi- { *hyund*ᵘ / *hyünd*ᵘ } = 'belonging to a goddess.'

Substitute for these terminations in the cases of lifeless things adjectives in *uk*ᵘ formed from the base of the word (Sansk. *uka*) fem. *üch*ⁱ,

e.g. *svarguk*ᵘ, masc., 'referring to heaven,'

*svargüch*ⁱ, fem.

or -*uv*ᵃ, fem. -*üv*ⁱ, e.g. *ghasuv*ᵘ, *ghasüv*ⁱ, 'of grass.'

For N. Pr. *un*ᵘ m., *un*ⁱ, fem. (Sansk. *üna*, Guj. *no, nî, num̐*, is used,

* These two cases are rather formed from a stem in *yâ*.

e.g. *Chandrâmun*[u], *mün*[i], 'belonging to Chandrâm.'

Numerous other cases may be formed by adding postpositions to the objective cases.

The Pronouns, too, preserve a good many old forms, which do not occur in the other Prakrits, *e.g.* the nominatives *su*, Sansk. *sa*(*ḥ*), and fem. *so*=Sansk. *sá*. But some remarkable new forms have been produced, such as *b*o (spelt by the Pandits ब़, 'I'), which I take to be a representative of Sansk. *bhavat*, originally pres. part. of *bhû*, 'to be,' but used as a respectful mode of addressing others, and CH*a* (*tsa*), 'thou,' which shows a zetacism utterly unknown to Indian vernaculars.

In the verb one of the most striking features is that the *verbum substantivum* is a nominal base with masc. and fem., which has been formed from the root *chha*, which occurs in many Indian vernaculars, viz. :—

Present tense.

	Singular.	Plural.
1	Masc. b*o* chhu-s.	as[i] chhi.
	Fem. b*o* chhe-s.	as[i] chhe.
2	Masc. c*h*a chhu-k.	t*o*h[i] chhi-va.
	Fem. c*h*a chh*a*-k.	t*o*h[i] chha-va.
3	Masc. su chhu.	tim chi.
	Fem. s*o* chhe	tima che.

This paradigm shows also curious affixes in the 1st and 2nd persons singular and in the 2nd person plural, which I believe to be remnants of the personal pronouns that were first attached to the nominal bases, and afterwards once more placed before them. The other tenses of the verb subst. are formed from the root *ás-un*, 'to be.'

In the conjugation of other verbs only three old tenses and moods have been preserved, the imperative, the present, and the future. This agrees with the practice of some of the Indian vernaculars, *e.g.* of Gujarâtî. But the present tense has obtained the sense of the future, and the future tense serves for the conditional, viz. :—

Imper. 2nd pers. *ga*CHH (*gats*) = Sansk. *g*A*chha*.

Fut. 3rd pers. *so g*ACH*hi* = Sanskrit *gachhati* = Prakrit *gachhai* : compare Guj. Hindî *kare*.

Fut. 3rd pers. pl. *tim ga*CH*han* = Sansk. Prak. *gachhanti*.

Conditional 3rd pers. sing. see *ga*CH*hahe*,' he would go,'

,, 3rd pers. plur. *tim gavhaluśhahan*,' they would go.'

The change of the original *sya* to *ha* of the affix is well known in Prakrit.

The affixes mentioned under the verb substantive as being attached to the 2nd person singular and plural occur also here, e.g. *ga*CH*chha-k*, 'thou wilt go,' *toh*[i] *ga*CH*hi-v*, 'you will go.'

The new present tense is formed by the pres. part. with the verb substantive, e.g. *bo ga*CH*hhân* (or *ga*CH*hha*n) *chhus*, 'I am going, I go.'

The past tense is formed, as in all Indian Prakrits, by the old past part. passive, to which in case of neuter verbs the same affixes are attached which appear in the 1st and 2nd persons singular and 2nd person plural of the verb substantive. With neuter verbs the personal pronouns stand in the nominative case, viz.:—

Past tense of gaCHhun, '*to go.*'

	Singular.	
1	m. b*o* gô-s	as[i] gaï
	f. b*o* gaye-s	as[i] gayi
2	*ch*a gô-k	t*o*h[i] ga-va
	*ch*a gaye-k	th[i] gayi-va
3	su gav	tim gaï
	sa gayi	tima gayi

Transitive verbs do not take the affix *s*, *k* in the perfect, but may take the instrumental of the personal pronouns before or behind the participle or both ways in the 1st and 3rd persons, and in the 2nd person either after the participle or before and after it.* The conjugation becomes particularly complicated by the re-appearance of the old final vowels of the nominative of the participle, and by the fact that the affixed pronouns appear in older forms than when they stand before the verb, and that frequently if the object is expressed by a pronoun the latter is added after the personal pronoun, viz. :—

Past tense of KArun, '*to do.*'

Singular.	Plural.
1 Masc. (*a*) me k*o*r = Guj. me karyô.	1 Masc. *a*si k*o*r.
(*b*) me koru-m.	Fem. *a*si kar.
(*c*) koru-m.	2 Masc. t*o*hi koru-va.
1 Fem. (*a*) me kar.	Fem. tohi kar-va.
(*b*) me karü-m.	3 Masc. timav kor.
(*c*) karü-m.	timav koru-k.
2 Masc. (*a*) *che* koru-t (t = tî = tvayâ).	koru-k.
(*b*) koru-t,	3 Fem. timav kar.
2 Fem. *che* karü-t.	timav kara-k.
karü-t.	kara-k.

* The construction is, of course, always a passive one, or Karmaṇi as the Indian grammar expresses it.

3 Masc. (*a*) tami, *tami* } kor.

(*b*) *tami*, *tami* } koru-n.

(*c*) koru-m.

3 Fem. (*a*) *tami*, tami } kar.

(*b*) tami, *tami* } karü-n.

(*c*) karü-n.

The derivation of the preterites from the root of the verb always follows the Sanskrit, and it is impossible to explain them by Kaśmîrî. Thus *deshun*, 'to see,' makes *dyûṭhᵘ* = *dîṭho* = *drishṭa*; *dyun*, 'to give,' *dyûtᵘ* = **dito* = Guj. *dîdho* = Sans. *dattah*. The difficulties for the ordinary learner are further increased by the changes in the radical vowels caused by the original *u* of the nominative termination of the participle.

There is the usual liberal allowance of periphrastic tenses formed with the participles pres. in *ân*, the new past part. in *mutᵘ*, the participle future = *avun* or *-anvôl*, and all the tenses of the verb substantive, *e.g.*

bo ôsus ga*ch*hân, 'I was going,'
bo chhus gômutᵘ, 'I have gone,'
bo chhus ga*ch*hanvôl, 'I am about to go,'
bo chhus ga*ch*havun, 'I am just about to go.'

Among the old verbal derivatives the Kaśmîrî has preserved the Sanskrit absolutive in *tvâ*. Thus we have from *ga*CH*hun*, 'to go,' *ga*CH*hit*, 'having gone,' which stands for **gachhitvâ* = **gachhittâ*.

This slight sketch will show that Kaśmîrî is a very peculiar language, and worthy of being studied. I believe that it has the greatest importance for the comparative grammar of the Indian vernaculars, because, for instance, it so clearly reveals the manner in which the new cases of the declension have been formed from the old bases, a point which in the other languages is exceedingly difficult. The facts which I have given above differ somewhat from those given by Mr. Bowring,† Dr. Elmslie,‡ and others. They have been obtained partly from Munshi Yâr Mahommed, whom I have mentioned above as the late Dr. Elmslie's teacher, and from two Kaśmîrî poems, *Nâgârjunacharita*

† *Jour. Beng. As. Soc.*
‡ *Kaśmîrî Vocabulary and Grammar.*

and *Mahmûd-i-Gaznav.* I hope to publish the latter soon, and to give a fuller sketch of Kaśmîrî grammar with it.

Kaśmîrî has, like all modern Indian vernaculars, three chief varieties, one used by Brahmans, which is distinguished by the prevalence of Sanskrit words, one used by Musalmans, which is full of Arabic and Persian words that are frequently even pronounced like Persian and Arabic with *A*in, *Gh*ain, *Kh,* etc., and one which is used by women and by uneducated people in general. The last is the most precious one for the philologer, because it gives the old Deśî forms. It also shows invariably numerous dialectic changes occurring in different parts of the country.

The Government collection of MSS. includes works both in the Brahminical and in the Musalman styles. To the first belong the *Lallâvâkyâni*, Nos. 800-1, the *Bâṇasuravadha,* No. 796, the *Krishṇâvatâra,* No. 792, the *Janmacharita,* No. 793, etc., in fact all works with Sanskrit titles and written in Śârada characters. The remainder are Mahommedan books, which sometimes contain two-thirds Persian and Arabic, and one-third Kaśmîrî. The oldest book is the *Lallâvâkya,* a poem on Śaiva philosophy by a poetess called Lallâ. Next follows the *Bâṇâsuravadha,* which was written in the reign of Zain-ul-Âbidîn. It is to be regretted that these two works are not easy to make out, even with the help of a Sanskrit translation. Munshi Yâr Mahommed entirely refuses to meddle with them. The Pandits said they understood them, but could not explain them at once when asked to do so. I have only succeeded in making out a few single verses here and there.

Appendix I.

CLASSIFIED LIST OF MSS. PURCHASED IN 1875-76.

A. BRAHMINICAL LITERATURE.

I.—VEDICA.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
1	Atharvavedasaṁhitâ, Paippalâdaśâkhâ ...	O	251	12	N. C.	Paper...	Dev.	Kaśmîr.	Incomplete.
2	Atharvaśikhopanishat	O	4	6	O	Ditto	Śâr.	Ditto	Complete.
3	Ârshâdhyâya, from Laugâkshisûtra	O	5	12	N. C.	Ditto	Dev.	Ditto	Ditto
4	Ṛigvedaprâtiśâkhyabhâshya	Uvaṭa.	14	11	Ditto	Ditto	Ditto	Ditto	Incomplete.
5	Ṛigvedasaṁhitâ, with Khilakâṇḍa and Âraṇyaka.	O	191	31	Saptarshi 50	Bhûrja...	Śâr.	Ditto	Complete.
6	Ṛichaka	O	246	26	O	Paper...	Ditto	Ditto	Ditto
7	Ṛichaka	O	566	16	O	Ditto	Ditto	Ditto	Incomplete.
8	Aitareyopanishat	O	7	6	O	Ditto	Ditto	Ditto	Complete.
9	Kaṭhavallî	O	17	6	O	Ditto	Ditto	Ditto	Ditto
10	Kâṭhaka, I. 7—17 and I. 6......................	O	88	13	N. C.	Ditto	Dev.	Ditto	Ditto
11	Kâṭhakagṛihyasûtra sabhâshya	Laugâkshi Devapâla.	178	14	Ditto	Ditto	Ditto	Ditto	Ditto
12	The same	The same.	125 & 67	25	Saptarshi 47	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
13	Kâṭhakagṛihyasûtra sabhâshya	Laugâkshi Devapâla.	148	16	O	Paper.	Śâr.	Kaśmîr.	Incomplete.
14	The same	The same.	335	15	O	Bhûrja.	Ditto	Ditto	Ditto
15	Kûshmâṇḍadîpikâ	Hararâta.	37	10	Saptarshi 31	Paper.	Ditto	Ditto	Complete.
16	Kenopanishat	O	6	6	O	Ditto	Ditto	Ditto	Ditto
17	Kaivalyopanishat	O	5	6	O	Ditto	Ditto	Ditto	Ditto
18	Gopâlatâpinî	O	16	6	O	Ditto	Ditto	Ditto	Ditto
19	Grâmageyagâna	O	233	10	1793*	Ditto	Dev.	Jepur.	Ditto
20	Châturâśramyadharma	Kâṇvâyana	4	6	O	Ditto	Śâr.	Kaśmîr.	Ditto
21	Chârâyaṇîyâ śikshâ	O	...	...	N. C.	Ditto	Dev.	Ditto	Ditto
22	Pravarâdhyayas, two	Laugâkshi & from Vishṇudharmottara.	20	13	Ditto	Ditto	Ditto	Ditto	Ditto
23	Praśnopanishat	O	12	6	O	Ditto	Śâr.	Ditto	Ditto
24	Bṛihannârâyaṇopanishat	O	33	6	O	Ditto	Ditto	Ditto	Ditto
25	Brahmopanishat	O	3	6	O	Ditto	Ditto	Ditto	Ditto
26	Mantrârthadîpikâ	Śatrughna	70	11	N. C.	Ditto	Dev.	Ditto	Ditto

* Dates to which nothing is added refer to the Vikrama era.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
27	Mâṇḍûkyupanishat	O	5	6	O	Ditto	Śâr.	Ditto	Ditto
28	Mârtaṇḍavedoddhâra	O	15	12	N. C.	Ditto	Dev.	Ditto	Ditto
29	Muṇḍakopanishat	O	11	6	O	Ditto	Śâr.	Ditto	Ditto
30	Mekhalâpaddhati	O	35	11	N. C.	Ditto	Dev.	Ditto	Ditto
31	Yajurvedabhâshya	Uvaṭa	19	23	O	Ditto	Śâr.	Ditto	Incomplete.
32	The same	The same.	38	13	N. C.	Ditto	Dev.	Ditto	Ditto
33	Rudrâdhyâya	O	7	23	O	Bhûrja.	Śâr.	Ditto	Ditto
34	Vâjasaneyî upanishat	O	10	6	O	Paper.	Ditto	Ditto	Complete.
35	Vivâhapaddhati	O	24	11	N. C.	Ditto	Dev.	Ditto	Ditto
36	Veyagâna	O	203	9	1674	Ditto	Ditto	Jepur.	Ditto
37	Śvetâśvataropanishat	O	17	6	O	Ditto	Śâr.	Kaśmîr.	Ditto
38	Sarvopanishat	O	4	6	O	Ditto	Ditto	Ditto	Ditto
39	Sâmavedasaṁhitâ, 1st half	O	36	8	O	Ditto	Ditto	Jepur.	Ditto
40	The same, padapâṭha	O	91	8	1686	Ditto	Dev.	Ditto	Ditto
41	Sâmavedasaṁhitâ, 2nd half	O	15	8	O	Ditto	Ditto	Ditto	Incomplete.
42	The same, padapâṭha	O	68	9	1799	Ditto	Ditto	Ditto	Complete.
43	Sâmavidhânabrâhmaṇa	O	45	7	1850	Ditto	Ditto	Ditto	Ditto
44	A roll with notes on the Gotras	...	O	...	...	Ditto	Śâr.	Kaśmîr.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
	II.—PURÂṆAS, MÂHÂTMYAS, etc.								
45	Adhikamâsaphala	O	1	16	O	Paper.	Śâr.	Kaśmîr.	Complete.
46	Anvayabodhinî, commentary on the Vedastuti in the Bhâgavata.	Kavi Chuḍâmaṇichakravartin.	38	14	1847	Ditto	Dev.	Bikâner.	Ditto
47	Aparâjitâ	O	1	16	O	Ditto	Śâr.	Kaśmîr.	Ditto
48	Amaranâthamâh.	O	4	12	O	Ditto	Ditto	Ditto	Ditto
49	Amareśvarakalpa	O	7	16	O	Ditto	Ditto	Ditto	Ditto
50	The same	O	12	15	O	Ditto	Ditto	Ditto	Ditto
51	Amareśvaramâh.	O	4	12	O	Ditto	Ditto	Ditto	Ditto
52	Amareśvarayâtrâ	O	3	12	O	Ditto	Ditto	Ditto	Ditto
53	Indraprasthamâh.	O	33	9	O	Ditto	Dev.	Dilhî.	Incomplete.
54	Kedârapurâṇa	O	46	16	O	Ditto	Śâr.	Kaśmîr.	Complete.
55	Khelanamâh.	O	1	12	O	Ditto	Ditto	Ditto	Ditto
56	Gangâmâh.	O	3	16	O	Ditto	Ditto	Ditto	Ditto
57	Gangeśvaramâh.	O	2	16	O	Ditto	Ditto	Ditto	Ditto
58	Gargasaṁhitâ	O	317	9	N. C.	Ditto	Dev.	Ditto	Ditto
59	Godâvarîmâhâtmya	O	107	14	1905	Ditto	Ditto	Surat.	Ditto
60	Tîrthamâhâtmyasaṁgraha	O	34	18	N. C.	Ditto	Śâr.	Kaśmîr.	Ditto
61	Tîrthasaṁgraha	Sâhebrâm.	15	14	Ditto	Ditto	Dev.	Surat.	Ditto
62	Dâmarukagarbhâgâramâh.	O	2	12	O	Ditto	Śâr.	Kaśmîr.	Ditto
63	Dvârikâmâhâtmya	O	198	9	O	Ditto	Dev.	Ditto	Ditto
64	Nîlamatapurâṇa	O	50	12	N. C.	Ditto	Ditto	Ditto	Ditto
65	The same	O	65	22	O	Ditto	Śâr.	Ditto	Ditto
66	The same	O	109	14	O	Ditto	Ditto	Ditto	Incomplete.
67	The same	O	77	17	O	Ditto	Ditto	Ditto	Ditto
68	The same	O	47	...	O	Ditto	Ditto	Ditto	Ditto
69	Naubandhanamâh.	O	26	16	O	Ditto	Ditto	Ditto	Complete.
70	The same	O	21	14	O	Ditto	Ditto	Ditto	Ditto
71	Pushkaramâh.	O	85	10	1844	Ditto	Dev.	Jepur.	Ditto
72	Bahurûpakalpa	O	4	16	O	Ditto	Śâr.	Kaśmîr.	Ditto
73	Bṛihannâradîyapurâṇa	O	135	12	Saptarshi29	Ditto	Ditto	Ditto	Ditto
74	Brahmapurâṇa	O	299	21	O	Ditto	Ditto	Ditto	Ditto
75	Bhṛigutîrthamâh.	O	3	12	O	Ditto	Ditto	Ditto	Ditto
76	Bhṛingeśasaṁhitâ	O	73	15	O	Ditto	Dev.	Dilhî.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
77	Mahâgaṇapatividyâ	O	7	12	O	Paper.	Śâr.	Kaśmîr.	Complete.
78	Mârtaṇḍamâh.	O	13	16	O	Ditto	Ditto	Ditto	Ditto
79	The same	O	14	13	O	Ditto	Ditto	Ditto	Incomplete.
80	Mitrapathâdikuṇḍamâh.	O	4	16	O	Ditto	Ditto	Ditto	Complete.
81	Râsâpanchâdhyâyî	O	45	15	1848	Ditto	Dev.	Bikâner.	Ditto
82	Lambodarînadîmâh.	O	3	12	O	Ditto	Śâr.	Kaśmîr.	Ditto
83	Lingapurâṇa	O	144	15	O	Bhûrja.	Ditto	Ditto	Incomplete.
84	Vâyuvalanapanchataranginiṇîmâh.	O	4	12	O	Paper.	Ditto	Ditto	Complete.
85	Vârâhamâh.	O	11	16	O	Ditto	Ditto	Ditto	Incomplete.
86	Vârâhapurâṇa	O	333	13	N. C.	Ditto	Ditto	Ditto	Complete.
87	Vijayeśvaramâh.	O	51	16	O	Ditto	Ditto	Ditto	Ditto
88	Vitastâmâh.	O	4	16	O	Ditto	Ditto	Ditto	Ditto
89	Vishṇudharmottara, K. I.	O	275	13	N. C.	Ditto	Dev.	Ditto	Ditto
90	The same, K. II.	O	260	13	Ditto	Ditto	Ditto	Ditto	Ditto
91	The same, K. III.	O	120	12	Ditto	Ditto	Ditto	Ditto	Ditto
92	The same, K. I. & II.	O	1—480	18	O	Bhûrja.	Śâr.	Ditto	Incomplete.
93	The same, K. III.	O	488—755	17	O	Ditto	Ditto	Ditto	Ditto
94	Śarvâvatâramâh.	O	43	16	O	Paper.	Ditto	Ditto	Complete.
95	Śâradâmâh.	O	5	11	O	Ditto	Ditto	Ditto	Incomplete.
96	Śivadharmottara	O	38	10	N. C.	Ditto	Dev.	Ditto	Ditto
97	Sandhyâmâh.	O	9	16	O	Ditto	Śâr.	Ditto	Ditto
98	Another copy	O	14	16	O	Ditto	Ditto	Ditto	Ditto
99	Sâmeśvaramâh.	O	2	12	O	Ditto	Ditto	Ditto	Complete.
100	Sthâṇvâśramamâh.	O	3	12	O	Ditto	Ditto	Ditto	Ditto
101	Haramukuṭamâh.	O	19	12	O	Ditto	Ditto	Ditto	Ditto
102	Harsheśvaramâh.	O	8	13	O	Ditto	Ditto	Ditto	Ditto
103	The same	O	...	16	O	Ditto	Ditto	Ditto	Ditto
	III.—POETRY, PLAYS, AND FABLES.								
104	Aditikuṇḍalâharaṇanâṭaka	Kâdamba.	150	7	N. C.	Ditto	Dev.	Gwalior.	Ditto
105	Adbhutarâmâyaṇa	......	37	12	O	Ditto	Śâr.	Kaśmîr.	Ditto
106	Anarghyarâghavanâṭaka	Murâri.	120	12	O	Ditto	Ditto	Ditto	Ditto
107	Ardhanârîśvarastotra	Kalhaṇa.	2	12	N. C.	Ditto	Dev.	Ditto	Ditto
108	Ânandakâvya, saṭîka	Ânanda.	47	13	Ditto	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
109	Îśvaraśataka	Avatâra.	26	11	N. C..	Paper.	Dev.	Kaśmir.	Complete.
110	Kathâkautuka	Varapandita.	70	13	......	Bhûrja.	Śâr.	Ditto	Ditto
111	Kathâsaritsâgara	Somadeva.	424	23	O	Ditto	Ditto	Ditto	Incomplete.
112	The same	The same.	507	21	Saptarshi19	Ditto	Ditto	Ditto	Ditto
113	The same	The same.	453	25	......	Ditto	Ditto	Ditto	Ditto
114	The same, 1st half	The same.	359	20	O	Ditto	Ditto	Ditto	Ditto
115	The same, 2nd half	The same.	258	20	O	Ditto	Ditto	Ditto	Ditto
116	Kâleyakutûhalaprahasana	Bharadvâja	51	8	N. C.	Paper.	Dev.	Gwalior.	Complete.
117	Kâśîmâhâtmya	Ratnadhara	7	10	Ditto	Ditto	Ditto	Kaśmîr.	Ditto
118	Kirâtârjunîya	Bhâravi.	70	14	O	Bhûrja.	Śâr.	Ditto	Ditto
119	The same, with a commentary	The same. Jonarâja.	143	20	O	Paper.	Ditto	Ditto	Ditto
120	Another copy	The same	114	23	O	Ditto	Ditto	Ditto	Incomplete.
121	Another copy	The same.	256	20	O	Ditto	Ditto	Ditto	Complete.
122	Another copy	The same.	173	25	O	Ditto	Ditto	Ditto	Incomplete.
123	Kirâtakâvyadurghaṭa	Râjakuṇḍa.	19	17	O	Ditto	Ditto	Jepur.	Complete.
124	Khaṇḍapraśastivṛitti	Vinayagaṇi	46	15	1461	Ditto	Dev.	Dilhî.	Ditto
125	Ghaṭakharparakulakavṛitti	Abhinavagupta.	8	23	O	Ditto	Śâr.	Kaśmîr.	Ditto
126	Chaṇḍîkuchapanchaśatî	Lakshmaṇâchârya.	16	7	N. C.	Ditto	Dev.	Gwalior.	Ditto
127	Chaurîsuratapanchâśikâ	Bilhaṇa.	10	10	O	Ditto	Śar.	Kaśmîr.	Ditto
128	Jñânakriyâdvayaśataka	O	4	10	N. C.	Ditto	Dev.	Ditto	Ditto
129	Târachandrodaya	Vaidyanâtha.	81	10	O	Ditto	Ditto	Dilhî.	Incomplete.
130	Tripuradahana	Ravisûnu.	21	7	N. C.	Ditto	Ditto	Dhâr.	Complete.
131	Daśakumâracharita	Daṇḍin.	5	11	1824	Ditto	Ditto	Bikâner.	Incomplete.
132	Daśâvatâracharita	Kshemendra.	107	15	O	Ditto	Śâr.	Kaśmîr.	Complete.
133	The same	The same.	68	12	N. C.	Ditto	Dev.	Ditto	Ditto
134	Dînâkrandanastotra	Râjânaka Gopâla.	4	12	Ditto	Ditto	Ditto	Ditto	Ditto
135	Dînâkrandanastotra	Loshṭha...	5	10	Ditto	Ditto	Ditto	Ditto	Ditto
136	The same	The same. Ânandavardhana.	19	9	Ditto	Ditto	Śâr.	Ditto	Ditto
137	Devîśataka saṭîka	O	25	12	Ditto	Ditto	Dev.	Ditto	Ditto
138	Devîstotra	Yaśaskara.	15	11	Ditto	Ditto	Ditto	Ditto	Ditto
139	Nalachampû	Trivikrama.	103	11	O	Ditto	Śâr.	Ditto	Ditto
140	Naishadhîya saṭîka	Śrîharsha. Vidyâraṇyayogî.	121	20	O	Ditto	Dev.	Dilhî.	Incomplete.
141	The same	The same.	561	21	O	Ditto	Śâr.	Kaśmîr.	Complete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
142	Naishadhîya saṭîka	Śriharsha Vidyâdhara.	414	12	1649	Paper.	Dev.	Dilhî.	Incomplete.
143	The same	Śrîharsha Ananda-râjânaka.	...	16	Saptarshi66	Ditto	Śâr.	Kaśmîr.	Complete.
144	Panchatantra	Viśnuśarman.	140	12	O	Ditto	Dev.	Jepur.	Ditto
145	The same	The same.	159	9	O	Ditto	Śâr.	Kaśmîr.	Incomplete.
146	Padyâmṛitasopâna	Bhâskara Agnihotrî.	43	9	O	Ditto	Dev.	O	Complete.
147	Padyâvali	Rûpagosvâmî.	23	10	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
148	Pârvatîpariṇaya nâṭaka	Bânabhaṭṭa	66	13	Ditto	Ditto	Ditto	Ujjain.	Ditto
149	Purushaparîkshâ	Vidyâpati.	100	9	1870	Ditto	Ditto	Dilhî.	Ditto
150	Pṛithvîrâjavijaya saṭika	O.Jonarâja.	...	...	O	Bhûrja.	Śâr.	Kaśmîr.	Incomplete.
151	Pradyumnaśikharapîṭhâshṭaka	Râjânaka Gopâla.	1	12	N. C.	Paper.	Dev.	Ditto	Complete.
152	Prabodhachandrodaya	Krishṇamiśra.	41	14	O	Ditto	Śâr.	Ditto	Ditto
153	Bhaṭṭikâvya Jayamangalâṭîkâsahita	Bhaṭṭi.	215	15	1869	Ditto	Dev.	Dilhî.	Ditto
154	Bhâratamanjarî	Kshemendra.	354	24	Saptarshi 93	Ditto	Śâr.	Kaśmîr.	Ditto
155	Bhuvaneśvarîstotra	Padmanâbha.	18	13	1799	Ditto	Dev.	Jepur.	Ditto
156	Bhojaprabandha	Ballâla.	64	25	O	Bhûrja.	Śâr.	Kaśmîr.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
157	The same	The same.	57	12	N. C.	Paper.	Dev.	Dhâr.	Ditto
158	Madâlasachampû	Trivikrama.	81	10	O	Ditto	Ditto	Gwalior.	Ditto
159	Mahâbhârata	O	339	24	O	Bhûrja.	Śâr.	Kaśmîr.	Incomplete.
160	Mahârâjñîstava	Râjânaka Gopâla.	3	12	N. C.	Paper.	Dev.	Ditto	Complete.
161	Mahimnastotra saṭîka	O	93	24	O	Bhûrja.	Śâr.	Ditto	Ditto
162	Mâlatîmâdhava	Bhavabhûti	90	11	O	Paper.	Ditto	Ditto	Ditto
163	Another copy	The same.	65	10	O	Ditto	Ditto	Ditto	Incomplete.
164	Meghadûtaṭîkâ	Vallabhadeva.	34	21	....	Ditto	Ditto	Ditto	Ditto
165	Yaśomangalastotra	Dilârâmaka	A roll with painted initials.	...	O	Ditto	Dev.	Ditto	Complete.
166	Yudhishṭhiravijayakâvya saṭîka	Vâsudeva Ratnakaṇṭha.	136	12	N. C.	Ditto	Ditto	Ditto	Ditto
167	The same	The same	...	...	O	Ditto	Śâr.	Ditto	Ditto
168	Raghuvaṁśaṭîka	Mallinâtha	138	15	O	Ditto	Dev.	Bikâner.	Ditto
169	Rasikasaṁjivinî, Amarûkaṭîka	Arjunavarman.	112	9	O	Ditto	Ditto	Jepur.	Ditto
170	Râjataranginî	Kalhaṇa.	386	24	O	Ditto	Śâr.	Kaśmîr.	Ditto
171	Râjataranginî	Jonarâja.	47	24	O	Ditto	Ditto	Ditto	Ditto
172	Another copy	The same.	35	19	O	Ditto	Ditto	Ditto	Incomplete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
173	Râjataranginî	Jonarâja.	67	18	O	Paper.	Dev.	Dilhî.	Complete.
174	Râjataranginî	Śrîvara.	65	24	O	Ditto	Śâr.	Kaśmîr.	Ditto
175	The same	The same.	107	18	O	Ditto	Dev.	Dilhî.	Ditto
176	Râjataranginî saṁgraha	Sâhebrâm.	10	13	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
177	The same	The same.	42	12	Ditto	Ditto	Ditto	Ditto	Ditto
178	The same	The same.	75	12	Ditto	Ditto	Ditto	Ditto	Ditto
179	Râjâvalipatâkâ	Prâjya-bhaṭṭa.	48	24	O	Ditto	Śâr.	Ditto	Ditto
180	The same	The same.	41	18	O	Ditto	Dev.	Ditto	Ditto
181	Râmakṛishṇakâvya	Sûryakavi.	16	14	O	Ditto	Ditto	O	Ditto
181A	Râmasetupradîpa	Râmadâsa.	68	23	O	Ditto	Śâr.	Kaśmîr.	Incomplete.
182	Râmâyaṇakathâsâra, illustrated	Kshemendra.	410	13	...	Ditto	Ditto	Ditto	Complete.
183	The same	The same.	185	12	N. C.	Ditto	Dev.	Ditto	Ditto
184	Râvâṇârjunîya	Bhîma.	61	14	Ditto	Ditto	Ditto	Ditto	Incomplete.
185	Vâsavâdattâ	Subandhu.	...	...	O	Ditto	Śâr.	Ditto	Complete.
186	Vâsavâdattâvivṛiti	Śṛingâragupta.	16	26	O	Ditto	Ditto	Ditto	Ditto
187	Vikramacharitra	O	53	12	N. C.	Ditto	Dev.	Nâgpur.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
188	Vidagdhamâdhavanâṭaka	......	62	12	Ditto	Ditto	Ditto	Kaśmîr.	Ditto
189	Vetâlapanchviṁśatî	O	136	15	O	Bhûrja	Śâr.	Ditto	Ditto
190	Vivanmodataranginî	Chiranjîvabhaṭṭa.	22	12	N. C.	Paper.	Dev.	Ditto	Ditto
191	Śambhûrâjacharitra, with a commentary ...	Harikavi.	133	10	O	Ditto	Ditto	Surat.	Incomplete.
192	Śâkuntalanâṭaka	Kâlidâsa.	72	15	O	Bhûrja.	Śâr.	Kaśmîr.	Complete.
193	The same	The same.	57	10	1688	Paper.	Dev.	Bikâner.	Ditto
194	Śivamâlâ	Râjânaka Gopâla.	2	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
195	Śṛingâratilaka	Kâlidâsa.	4	12	Ditto	Ditto	Ditto	Ditto	Ditto
196	Śṛingâraśataka	Nâgarâja.	12	15	O	Ditto	Śâr.	Ditto	Ditto
197	Śrîkaṇṭhacharita	Mankha.	80	10	N. C.	Ditto	Ditto	Ditto	Ditto
198	The same	The same.	100	24	O	Ditto	Śâr.	Ditto	Ditto
199	The same	The same.	142	9	O	Bhûrja.	Ditto	Ditto	Incomplete.
200	Śrîkaṇṭhacharitaṭîkâ	Jonarâja.	222	12	N. C.	Paper.	Dev.	Ditto	Complete.
201	Samayamâtṛikâ	Kshemendra.	47	15	O	Bhûrja.	Śâr.	Ditto	Ditto
202	Siṁhâsanadvâtriṁśatî	O	84	15	O	Ditto	Ditto	Ditto	Ditto
203	Subhâshitâvali	Śrîvara ...	170	12	......	Paper.	Dev.	Ditto	Ditto
204	The same	The same.	177	12	N. C.	Ditto	Ditto	Ditto	Ditto
205	The same	O	58	7	O	Ditto	Śâr.	Ditto	Incomplete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
206	Stutikusumâñjali, ṭîkâsahitâ	Jagaddhara Ratnakaṇṭha.	165	15	O	Bhûrja.	Śâr.	Kaśmîr.	Complete.
207	Another copy	The same.	359	23	Saptarshi50	Paper.	Ditto	Ditto	Ditto
208	Another copy	The same.	96	12	N. C.	Ditto	Dev.	Ditto	Ditto
209	Hanumannâṭaka satîka	O Mohanadâsa.	92	15	O	Ditto	Ditto	Dilhî.	Ditto
210	Another copy	O	45	13	1680	Ditto	Ditto	Jepur.	Ditto
211	Hanumatstotra	O	1	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
212	Haracharitachintâmaṇi	Jayadratha.	75	10	Ditto	Ditto	Ditto	Ditto	Ditto
213	The same	The same.	73	16	O	Bhûrja.	Śâr.	Ditto	Incomplete.
214	The same	The same.	8	15	O	Paper.	Ditto	Ditto	Ditto
215	Haravijayakâvya	Ratnâkara.	414	9	N. C.	Ditto	Dev.	Ditto	Complete.
216	The same	The same.	194	11	Ditto	Ditto	Ditto	Ditto	Ditto
217	Haravijayaṭîkâ	Alaka	126	11	Ditto	Ditto	Ditto	Ditto	Incomplete.
218	Harivaṁśa	O	337	15	O	Bhûrja.	Śâr.	Ditto	Ditto
219	Harshacharita	Bâṇabhaṭṭa	121	...	N. C.	Paper.	Dev.	Ditto	Complete.
220	The same	The same.	308	...	O	Ditto	Śâr.	Ditto	Ditto
221	The same	The same.	164	...	O	Ditto	Ditto	Ditto	Ditto
222	Harshacharitasaṁketa	Śaṁkara.	71	...	N. C.	Ditto	Dev.	Ditto	Ditto
223	Hitopadeśa	O	36	10	1905	Ditto	Ditto	Ditto	Ditto
	IV.—POETICS.								
224	Abhidhâvṛittimâtṛikâ	Mukulabhaṭṭa.	12	12	N. C.	Ditto	Ditto	Ditto	Ditto
225	Arthâlaṁkâra	O	78	20	O	Ditto	Śâr.	Ditto	Incomplete.
226	Alaṁkârakârikâ	O	15	10	O	Ditto	Dev.	Dilhî.	Complete.
227	Alaṁkâraratnâkara	Śobhâkara.	104	11	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
227A	The same	The same.	22	9	O	Ditto	Śâr.	Ditto	Incomplete.
228	Alaṁkâraratnâkarasûtrâṇi	The same.	4	9	O	Ditto	Ditto	Ditto	Complete.
229	Alaṁkâraratnâkarântargataprâkṛitaślokachchhâyâ.	O	17	9	O	Ditto	Ditto	Ditto	Ditto
230	Alaṁkâravimarśinî	Jayadratha.	252	9	...	Ditto	Ditto	Ditto	Ditto
231	Another copy	The same.	99	10	N. C.	Ditto	Dev.	Ditto	Ditto
232	Another copy	The same.	131	16	O	Bhûrja.	Śâr.	Ditto	Ditto
233	Another copy	The same.	105	22	O	Paper.	Ditto	Ditto	Incomplete.
234	Alaṁkâraśekhara	Mâṇikyadeva.	32	12	N. C.	Ditto	Dev.	Ditto	Complete.
235	Another copy	The same.	35	15	O	Ditto	Śâr.	Ditto	Ditto
236	Alaṁkârasarvasva	Ruyyaka.	48	11	Ditto	Ditto	Dev.	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
237	Another copy	The same.	110	9	O	Paper.	Śâr.	Kaśmîr.	Complete.
238	Another copy	The same.	63	18	O	Bhûrja.	Ditto	Ditto	Ditto
239	Another copy	The same.	2	9	O	Paper.	Ditto	Ditto	Incomplete.
240	Alaṁkârodâharaṇa	Jayadratha.	35	12	N. C.	Ditto	Dev.	Ditto	Complete.
241	Alaṁkârodâharaṇa	Śobhâkara.	35	16	O	Ditto	Śâr.	Ditto	Ditto
242	Kâvyaprakâśa	Mammaṭa.	78	18	O	Bhûrja.	Ditto	Ditto	Ditto
243	Another copy	The same.	157	9	O	Paper.	Ditto	Ditto	Ditto
244	Kâvyaprakâśa saṭîka	Jayanta.	101	16	N. C.	Ditto	Dev.	Bhuj.	Incomplete.
245	Kâvyaprakâśaṭîkâ Sârabodhinî	Vatsavarman.	102	12	O	Ditto	Śâr.	Kaśmîr.	Ditto
246	Kâvyaprakâśanidarśana	Râjânaka Ânandakavi	268	21	O	Bhûrja.	Ditto	Ditto	Complete.
247	Kâvyaprakâśasaṁketa	Ruchaka.	33	24	O	Paper.	Ditto	Ditto	Ditto
248	Kâvyâlaṁkâra	Rudraṭa(?)	27	13	N. C.	Ditto	Dev.	Ditto	Ditto
249	Chandrâloka	Jayadeva.	29	9	1862	Ditto	Ditto	Ditto	Ditto
250	The same, Chandrâloka satîka	The same. Pâyaguṇḍe.	63	13	N. C.	Ditto	Ditto	Nâgpur.	Ditto
251	Chandrâloka saṭîka	The same. Pradyotanabhaṭṭa.	34	15	O	Ditto	Ditto	Kaśmîr.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
252	Another copy	The same.	42	12	N. C.	Ditto	Ditto	Ditto	Ditto
253	Dhvanigâthâpanjikâ	Ratnâkara.	9	12	Ditto	Ditto	Ditto	Ditto	Ditto
254	Dhvanyâlok or Sahṛidayâloka	Ânandavardhana.	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
255	The same, with the Lochana	The same. Abhinavagupta.	168	12	Saptarshi 4951	Ditto	Ditto	Ditto	Ditto
256	Another copy	The same.	188	15	O	Ditto	Śâr.	Ditto	Ditto
257	Another copy	The same.	357	14	O	Ditto	Ditto	Ditto	Ditto
258	Rasamanjarîparimala	Chintâmaṇi.	88	9	1759	Ditto	Dev.	Bikâner.	Ditto
259	Another copy	The same.	136	16	O	Ditto	Śâr.	Kaśmîr.	Incomplete.
260	Vâmanasûtravṛitti	Vâmana ...	46	12	O	Ditto	Dev.	Gwalior.	Complete.
261	Vṛittivârttika	Appaiya Dîkshita.	33	8	N. C.	Ditto	Ditto	Ditto	Ditto
262	Another copy	The same.	35	8	Ditto	Ditto	Ditto	Ditto	Ditto
263	Śabdavyâpâravichâra	Râjânaka Mammaṭa.	6	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
264	Śṛingâratilaka	Rudraṭa ...	22	14	O	Bhûrja.	Śâr.	Ditto	Incomplete.
265	Sahṛidayalîlâ	Râjânaka Ruyyaka.	2	15	O	Paper.	Ditto	Ditto	Complete.
266	Another copy	The same.	3	12	N. C.	Ditto	Dev.	Ditto	Ditto
			V.—METRICS.						
267	Piṅgalârthapradîpa	Lakshmînâtha.	43	14	O	Ditto	Ditto	Surat.	Incomplete.
268	Śrutabodha	Kâlidâsa...	4	17	O	Ditto	Śâr.	Kaśmîr.	Complete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
269	Another copy	The same.	3	15	O	Paper.	Śâr.	Kaśmîr.	Complete.
270	Suvṛittatilaka	Kshemendra.	11	12	N. C.	Ditto	Dev.	Ditto	Ditto
					VI.—GRAMMAR.				
271	Apaśabdanirâkaraṇa	Jagaddhara.	15	25	O	Ditto	Śâr.	Ditto	Ditto
272	Avyayavṛitti Amara Kosha	Kshîrasvâmin (?).	10	15	O	Ditto	Ditto	Ditto	Ditto
273	Uṇâdisûtravṛitti	Ujjvaladatta.	108	6	1656	Ditto	Dev.	Bikâner.	Ditto
274	Uṇâdisûtravṛitti, daśapâdî	Mâṇikyadeva.	54	13	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
275	Another copy	The same.	107	15	O	Bhûrja.	Śâr.	Ditto	Ditto
276	Another copy	Mâṇikyadeva.	154	13	O	Ditto	Ditto	Ditto	Incomplete.
277	Kâtantrakaumudî	Govardhanabhaṭṭa.	106	15	Saptarshi53	Paper.	Ditto	Ditto	Ditto
278	The same	The same.	306	15	Śaka 1793.	Ditto	Ditto	Ditto	Complete.
279	Kâtantralaghuvṛitti p. ardha	Chhuchhchukabhaṭṭa.	47	12	N. C.	Ditto	Dev.	Ditto	Ditto
280	The same, uttarârdha	The same.	63	12	Ditto	Ditto	Ditto	Ditto	Ditto
281	Kâtantrasûtrâṇi	Śarvavarman.	13	12	Ditto	Ditto	Ditto	Ditto	Ditto
282	Kârakaparîkshâ	Paśupati.	20	9	1732	Ditto	Ditto	Bikâner.	Ditto
283	Kâśikâvṛitti	Vâmana. Jayâditya.	440	...	......	Bhûrja.	Śâr.	Kaśmîr.	Ditto
284	Kâśikâvṛittinyâsa, I. II. 2-4	Jinendrabuddhi.	51	14	O	Paper.	Ditto	Ditto	Incomplete.
285	Kâśikâvṛittinyâsa, IV.	The same.	58	12	N. C.	Ditto	Dev.	Ditto	Ditto
286	The same, adhy. VII.	The same.	94	12	Ditto	Ditto	Ditto	Ditto	Ditto
287	Kshîrataranginî	Kshîrasvâmin.	257	12	O	Ditto	Śâr.	Ditto	Complete.
288	Kshîrataraṅgîsaṁketa	O	57	12	N. C.	Ditto	Dev.	Ditto	Ditto
289	Chandrasûtrâṇi, varṇa and paribhâshâ	Chandra.	1	12	Ditto	Ditto	Ditto	Ditto	Ditto
290	Nipâtâvyayopasargavṛitti	Kshîrasvâmin.	18	12	Ditto	Ditto	Ditto	Ditto	Ditto
291	Paribhâshâvṛitti	Purushottama.	55	10	Ditto	Ditto	Ditto	Pâṭhan.	Ditto
292	Pâdaprakaraṇasaṁgati	Yogarâja.	3	12	Ditto	Ditto	Ditto	Kaśmîr.	Ditto
293	Prâkṛitaprakâśaṭikâ manoramâ	Bhâmaha.	35	15	O	Ditto	Śâr.	Ditto	Ditto
294	Another copy	The same.	41	17	O	Ditto	Ditto	Ditto	Ditto
295	Prâkṛitarahasya or Shaḍbhâshâvârttika	O	3	15	O	Ditto	Ditto	Ditto	Ditto
296	Another copy	O	1	15	O	Ditto	Ditto	Ditto	Ditto
297	Bâlabodhinî	Jagaddhara.	346	20	O	Bhûrja.	Ditto	Ditto	Incomplete.
298	Another copy	The same.	295	20	Saptarshi 13.	Ditto	Ditto	Ditto	Ditto
299	Another copy, pûrvârdha	The same.	175	24	Saptarshi 40.	Paper.	Ditto	Ditto	Complete.
300	Bâlabodhinînyâsa, pûrvârdha	......	96	22	O	Bhûrja.	Ditto	Ditto	Incomplete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
301	Bâlâlokasaṁkshepa	O	10	15	O	Bhûrja.	Śâr.	Kaśmîr.	Complete.
302	Bhâshânuśâsana	Yaśśaḥkavi	10	12	N. C.	Paper.	Dev.	Ditto	Ditto
303	Mahâbhâshya, navâhnikî	Patañjali.	98	23	O	Ditto	Śâr.	Ditto	Incomplete.
304	The same, I. 1. 103—2. 63	The same.	70	13	O	Ditto	Ditto	Ditto	Ditto
305	The same, I. 4—VI. 1	The same.	101	28	O	Ditto	Ditto	Ditto	Ditto
306	Mahâbhâshyapradîpa	Kaiyaṭa.	99	20	O	Ditto	Ditto	Ditto	Incomplete.
307	Yaṅluṅantaśiromaṇi	Śeshakṛishṇa.	12	14	O	Ditto	Dev.	Bikâner.	Complete.
308	Rûpâvatâra	O	355	15	O	Bhûrja.	Śâr.	Kaśmîr.	Incomplete.
309	Liṅgânuśâsana	Pâṇini ...	5	15	O	Paper.	Ditto	Ditto	Complete.
310	Liṅgânuśâsanaṭîkâ sarvârthalakshaṇâ	Śavarasvâmin. Harshavardhana.	...	15	O	Ditto	Ditto	Ditto	Ditto
311	Another copy	The same.	58	14	Sapt. 36	Bhûrja.	Ditto	Ditto	Ditto
312	Lingânuśâsanavṛitti	O	33	15	O	Paper.	Ditto	Ditto	Ditto
313	Vâkyadîpikâ	Yaśomitra	21	12	N. C.	Ditto	Dev.	Ditto	Ditto
314	Vâkyapradîpa, K. II. with ṭîkâ	Bhartṛihari. Puṇyarâja.	...	...	Ditto	Ditto	Ditto	Ditto	Ditto
315	Vârttikapâṭha	Kâtyâyana	34	12	Ditto	Ditto	Ditto	Ditto	Ditto
316	Vyâkhyânaprakriyâ	O	11	...	O	Ditto	Śâr.	Ditto	Ditto
317	Another copy	O	11	...	O	Ditto	Ditto	Ditto	Ditto
318	Another copy	O	13	15	O	Ditto	Ditto	Ditto	Ditto
319	Vyâḍîyaparibhâshâvṛitti	Vyâḍi O	31	12	Ditto	Ditto	Dev.	Ditto	Ditto
320	Another copy	The same.	28	10	Ditto	Ditto	Ditto	Ditto	Ditto
321	Śabdâvaloka	Jayadevamiśra.	139	9	1856	Ditto	Ditto	Bikâner.	Ditto
322	Śishyahitânyâsa	Ugrabhûti	280	21	O	Bhûrja.	Śâr.	Kaśmîr.	Incomplete.
323	Another fragment to complete the beginning of No. 323.	The same.	43	34	O	Paper.	Ditto	Ditto	Ditto
324	Another fragment to complete No. 299 at the end.	The same.	7	12	N. C.	Ditto	Dev.	Ditto	Ditto
325	Another fragment	The same.	118	24	O	Bhûrja.	Śâr.	Ditto	Ditto
326	Shoḍaśakârikâ	O	14	13	O	Paper.	Ditto	Ditto	Complete.
327	Samanvayapradîpasaṁketa	O	12	12	N. C.	Ditto	Dev.	Ditto	Ditto
328	Sârapradîpikâ	Jagannâtha	61	15	1892	Ditto	Ditto	Bikâner.	Ditto

VII.—KOSHAS.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
329	Anekârthadhvanimanjarî	Mahâkshapaṇaka.	12	15	Saptarshi43	Ditto	Śâr.	Kaśmîr.	Ditto
330	Abhidhânaratnamâlâ	Halâyudha.	57	10	O	Ditto	Dev.	Dilhî.	Incomplete.
331	Amarakosha	Amarasiṁha.	37	12	O	Bhûrja.	Śâr.	Kaśmîr.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
332	Amarakoshaṭîkâ, K. I.	Kshîrasvâmin.	47	12	N. C.	Paper.	Dev.	Kaśmîr.	Complete.
333	Amarakoshaṭîkâ	The same.	310	20	1690	Ditto	Ditto	Jepur.	Ditto
334	Amarakoshapanjikâ	Bṛihaspati.	326	17	Saptarshi23	Ditto	Śâr.	Kaśmîr.	2 leaves missing.
335	Amarakoshavṛitti	O	22	12	O	Ditto	Dev.	Dilhî.	Incomplete.
336	Nâmamâlâ	Dhanaṁjaya.	8	12	N. C.	Ditto	Ditto	Kaśmîr.	Complete.
337	Mankhakosha	Mankha.	92	10	Ditto	Ditto	Ditto	Ditto	Ditto
338	Another copy	The same.	60	11	O	Bhûrja.	Śâr.	Ditto	Incomplete.
339	Lokaprakâśa	Kshemendra.	46	20	Saptarshi20	Paper.	Ditto	Ditto	Complete.
340	The same, Prak. I.	The same.	4	12	N. C.	Ditto	Dev.	Ditto	Ditto
341	Vastukosha	O	80	7	O	Ditto	Śâr.	Ditto	Ditto
	VIII.—LAW AND POLITY.								
342	Âchârâdarśa	Śrîdatta ...	73	9	O	Ditto	Dev.	Dilhî.	Ditto
343	Kâmandikîyanîtisâra	Kâmandaki	198	7	O	Ditto	Ditto	Ajmîr.	Ditto
344	Kâlanirṇayasiddhânta saṭîka	Jayarâma. Raghurâma.	117	9	1805	Ditto	Ditto	Dilhî.	Ditto
345	Kṛityâratnâvali	Râmachandrabhaṭṭa.	68	9	O	Ditto	Ditto	Ditto	Ditto
346	Gautamîyadharmaśâstravritti, mitâksharâ...	Haradatta.	79	19	O	Ditto	Ditto	Ditto	Ditto
347	Chârucharyâ	Kshemendra.	5	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
348	The same	The same.	7	11	Ditto	Ditto	Ditto	Ditto	Ditto
349	Dharmasaṁpradâyadîpikâ	Ânanda ...	143	20	O	Ditto	Śâr.	Ditto	Ditto
350	Nirṇayakaustubha	Viśveśvara.	45	10	1863	Ditto	Dev.	Dilhî.	Ditto
351	Nîtikalpataru	Kshemendra.	110	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
352	Nṛisiṁhaprasâda, tîrthasâra	Dalapati...	20	15	1859	Ditto	Ditto	Dilhî.	Ditto
353	The same, dânasâra	The same.	93	15	1859	Ditto	Ditto	Ditto	Ditto
354	Bṛihadyogiyâjñavalkyasmṛiti	O	30	11	O	Ditto	Ditto	Ujjain.	Ditto
355	Manusmṛiti	Manu	106	22	O	Bhûrja.	Śâr.	Kaśmîr.	Incomplete.
356	Munimatamaṇimâlâ	Vâmadeva.	86	22	O	Paper.	Ditto	Ditto	Complete.
357	Another copy	The same.	100	12	N. C.	Ditto	Dev.	Ditto	Ditto
358	Yâjñavalkîyadharmaśâstranibandha	Aparâdityadeva.	384	16	Ditto	Ditto	Śâr.	Ditto	Ditto
359	Another copy	The same.	478	19	O	Bhûrja & Paper.	Ditto	Ditto	Incomplete.
360	Yâjñavalkîyâdharmaśâstranibandha, 1st half.	Aparâditya	310	20	O	Bhûrja.	Ditto	Ditto	Ditto
361	The same, 2nd half	The same.	278	20	O	Ditto	Ditto	Ditto	Ditto
362	Another copy	The same.	68+187+69+65	15	O	Ditto	Dev.	Dilhî.	Ditto
363	Yogayâjñavalkyasmṛiti	O	21	11	O	Ditto	Ditto	Ujjain.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
364	Vivâdârṇavabhanjana	Gaurîkânta	206	11	1838	Bhûrja.	Dev.	Dilhî.	Complete.
365	Vîramitrodaya, vyavahâra	Mitramiśra	217	16	1872	Ditto	Ditto	Ditto	Ditto
366	Vyavahârasaukhya	Ṭoḍarâ-nanda.	85	9	1638	Ditto	Ditto	Ditto	Ditto
367	Vyavâhârângasmṛitisarvasva	O	35	7	O	Ditto	Ditto	Ditto	Ditto
368	Śankhasmṛiti	O	14	9	O	Ditto	Ditto	Jepur.	Ditto
369	Sadâchârachandrodaya	Maheśaka.	157	12	O	Ditto	Ditto	Dilhî.	Ditto
370	Sadâchâranirṇaya	O	20	13	1836	Ditto	Ditto	Ditto	Ditto
371	Sâmayapradîpa	Dattopâ-dhyâya.	55	10	O	Ditto	Ditto	Ditto	Ditto
372	Samayamayûkha	Nîlakaṇṭha.	132	9	O	Ditto	Ditto	Ditto	Incomplete.
373	Smṛitisaṁgraha	O	128	12	1728	Ditto	Ditto	Ditto	Complete.

IX.—SÂNKHYA PHILOSOPHY.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
374	Yuktidîpikâ	Vâchaspati-miśra.	122	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
375	Śânkhyachandrikâ	Nârâyaṇa-tîrtha.	27	13	O	Ditto	Ditto	Dilhî.	Incomplete.
376	Sânkhyasûtravṛitti	O	27	13	O	Paper ...	Ditto	Ditto	Ditto

X.—NYÂYA AND VAIŚESHIKA PHILOSOPHY.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
377	Âkhyâtavâdaṭippaṇî	Raghudeva	38	9	O	Paper ...	Ditto	Bikâner.	Complete.
378	Tattvachintâmaṇi	Jayadeva.	16	10	O	Ditto	Ditto	Ditto	Incomplete.
379	Tarkadîpikâ	Ânandânu-bhava.	31	20	O	Bhûrja.	Śâr.	Kaśmîr.	Ditto
380	Tarkasaṁgraha, dîpikâsahita	Annaṁ-bhatta.	26	21	......	Paper ...	Ditto	Ditto	Complete.
381	Tarkâmṛitachashaka	Gangâ-râma.	192	9	O	Ditto	Dev.	Bikâner.	Ditto
382	Târkikarakshâlaghudîpikâ	O	21	20	O	Bhûrja. .	Śâr.	Kaśmîr.	Incomplete.
383	Dharmikatâvachhedakapratyâsatti	O	28	10	1656	Paper.	Dev.	Bikâner.	Complete.
384	Nyâyakandalîṭîkâ	Śrîdhara...	261	15	O	Ditto	Śâr.	Kaśmîr.	Ditto
385	Nyâyakalikâ	Jayanta ...	17	17	O	Ditto	Ditto	Ditto	Ditto
386	Another copy	The same.	26	21	Saptarshi35	Ditto	Ditto	Dilhî.	Ditto
387	Another copy	The same.	12	14	O	Ditto	Dev.	Ditto	Ditto
388	Another copy	The same.	13	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
389	Nyâyakusumânjalikârikâ	Udayanâ-chârya.	4	20	O	Bhûrja.	Śâr.	Ditto	Ditto
390	Nyâyamanjarî	Jayanta ...	435	19	O	Ditto	Ditto	Ditto	Incomplete.
391	Nyâyasârapadapanjikâ	Vâsudeva.	50	12	N. C.	Paper.	Dev.	Ditto	Complete.
392	Padârthadîpikâ	Kauṇḍa-bhaṭṭa.	33	24	O	Ditto	Śâr.	Ditto	Ditto
393	Padârtharatnamanjûsha	Krishṇam-bhaṭṭa.	10	21	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
394	Another copy	The same.	14	20	O	Bhûrja.	Śar.	Kaśmîr.	Incomplete.
395	Pramâṇamanjarî	Sarvadevasûri.	17	20	Saptarshi32	Ditto	Ditto	Ditto	Ditto
396	Praśastabhâshya	Praśasta...	25	12	N. C.	Paper.	Dev.	Ditto	Complete.
397	Another copy	The same.	27	20	O	Bhûrja.	Śâr.	Ditto	Incomplete.
398	Mitabhâshiṇî	Mâdhava.	38	13	O	Paper.	Dev.	Bikâner.	Complete.
399	Lakshaṇasaṁgraha	Ratneśaka.	9	28	O	Ditto	Śâr.	Kaśmîr.	Ditto
400	Laukikanyâyasaṁgraha	Raghunâthavarman.	64	12	O	Ditto	Ditto	Ditto	Ditto
401	The same	The same.	...	...	......	Ditto	Dev.	Jepur.	Ditto
402	Vidvadbhûshaṇavyâkhâ, manjubhâshiṇî	Madhusûdana.	41	18	O	Ditto	Ditto	Bikâner.	Ditto
403	Vaiśeshikasûtra savṛitti	O	33	24	O	Ditto	Śâr.	Kaśmîr.	Ditto
404	Sâmagrîvâda	Raghudeva	19	8	1854	Ditto	Dev.	Bikâner.	Ditto
405	Siddhântachandrodya	Krishṇadhûrjaṭi.	60	11	O	Ditto	Ditto	Ditto	Ditto
406	An unknown fragment	O	66	20	O	Bhûrja.	Śâr.	Kaśmîr.	Incomplete.
		XI.—PURVA MÎMÂMSÂ.							
407	Mîmâṁsâsaṁgrahakaumudî	Bhâskara.	86	14	N. C.	Paper.	Dev.	Ditto	Complete.
408	Śâstradîpikâ	Pârthasârathi.	22	20	O	Bhûrja.	Śâr.	Ditto	Incomplete.
		XII.—VEDÂNTA.							
409	Abhayapradânasâra	Vedântâchârya.	33	10	O	Paper.	Dev.	Bikâner.	Ditto
410	Âtmabodhaṭikâ	Śaṁkarâchârya.	35	6	O	Ditto	Śâr.	Kaśmîr.	Complete.
411	Kevalâdvaitavâdakuliśa	Kṛipâpâtra	6	13	1872	Ditto	Dev.	Bikâner.	Ditto
412	Tattvamuktâvali	Pûrṇânanda.	7	11	O	Ditto	Ditto	Ditto	Ditto
413	Tattvânusaṁdhâna	Mahâdeva Sarasvatî.	25	12	1857	Ditto	Ditto	Ditto	Ditto
414	Navînamatavichâra	Harirâma.	28	8	1856	Ditto	Ditto	Ditto	Ditto
415	Niruktilakshaṇa	O	11	10	1742	Ditto	Ditto	Ditto	Ditto
416	Nyâyalîlâvatî	Vallabhâchârya.	68	9	1856	Ditto	Ditto	Ditto	Ditto
417	Nyâyasiddhântamanjarî	Jânakînâtha.	19	17	1726	Ditto	Dev.	Dilhî.	Ditto
418	Pramâṇamanjarîṭippaṇa	Advayâraṇyayogin.	15	16	O	Ditto	Ditto	Ditto	Ditto
419	Pramâṇamanjarîvyâkhyâ	The same.	34	17	O	Ditto	Ditto	Ditto	Ditto
420	Brahmasûtrabhâshya	Nîlakanṭha.	157	11	O	Ditto	Ditto	Ujjain.	Ditto
421	Bhaktiratnâvali	Vishṇupurî.	133	8	O	Ditto	Ditto	Dilhî.	Incomplete.
422	Bhagavadgîtâṭikâ, arthasaṁgraha	Abhinavagupta.	41	12	N. C.	Ditto	Ditto	Kaśmîr.	Complete.
423	Bhagavadgîtâvivaraṇa, vâkyârthânvayamâtra.	Râma......	160	13	Saptarshi27	Ditto	Śâr.	Ditto	Ditto
424	Another copy	The same.	581	15	Saptarshi 100	Ditto	Ditto	Ditto	Ditto
425	Bhagavadgîtâṭikâ, brahmabodhinî	Śrîdhara...	42	16	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
426	Yatirâjasaptati	Vedântâchârya.	3	13	O	Paper.	Dev.	Bikâner.	Complete.
427	Vâsishṭharâmâyaṇa	Vasishṭha.	359	27	O	Ditto	Śâr.	Dilhî.	Ditto
428	Vedavichâra	Lakshmaṇâchârya.	24	11	O	Ditto	Dev.	Bikâner.	Ditto
429	Vyâsasûtravṛitti, A. I.	Ranganâtha	33	12	1728	Ditto	Ditto	Delhi.	Ditto
430	Svâtmasaṁvidupadeśa	O	15	12	1835	Ditto	Ditto	Ditto	Ditto
431	Haribhaktilatikâstava	O	16	12	O	Ditto	Ditto	Bikâner.	Ditto
432	An unknown fragment	O	34	10	O	Ditto	Ditto	Dilhî.	Incomplete.
		XIII.—ŚAIVA PHILOSOPHY AND TANTRAS.							
433	Ajaḍapramâtṛisiddhi	Utpala.	3	5	O	Paper.	Śâr.	Kaśmîr.	Complete.
434	Another	The same.	3	15	O	Ditto	Ditto	Ditto	Ditto
435	Another copy	The same.	1	12	N. C.	Ditto	Dev.	Ditto	Ditto
436	Anuttaraprakâśapanchâśikâ	O	5	15	O	Ditto	Śâr.	Ditto	Ditto
437	Kachapuṭa	Nâgârjuna.	81	12	O	Ditto	Dev.	Ditto	Ditto
438	Karmakriyâkâṇḍa	Somaśambhu.	58	12	Ditto	Ditto	Ditto	Ditto	Ditto
439	Another copy	The same.	61	......	O	Ditto	Śâr.	Ditto	Incomplete.
440	Kalâdîkshâ	Manodatta.	111	12	Ditto	Ditto	Dev.	Ditto	Complete.
441	Another copy	The same.	224	16	......	Ditto	Śâr.	Ditto	Ditto
442	Kalâdîkshâ	Enlarged by Śivasvâmî.	135	26	O	Ditto	Ditto	Ditto	Ditto
443	Kalyâṇîstotra	O	3	6	O	Ditto	Ditto	Ditto	Ditto
444	Kîlakavivaraṇa	O	12	13	O	Ditto	Dev.	Surat.	Ditto
445	Kulasûtra, shoḍaśasvarakalâ	Śitikaṇṭha.	5	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
446	Kulârṇava	O	234	7	O	Ditto	Śâr.	Ditto	Ditto
447	Tantrasâra	Abhinavagupta.	46	20	O	Ditto	Ditto	Ditto	Ditto
448	Another copy	The same.	37	12	N. C.	Ditto	Dev.	Ditto	Ditto
449	Tantrâloka, saṭîka	Abhinavagupta. Jayadratha.	307	21	O	Ditto	Śâr.	Dilhî.	Ditto
450	Tantrâloka, saṭîka I.–X.	Abhinavagupta. Jayadratha.	315	12	N. C.	Ditto	Dev.	Kaśmîr.	Ditto
451	The same, XI.–XXXVII., mostly without commentary.	Abhinavagupta.	89	13	Ditto	Ditto	Ditto	Ditto	Ditto
452	The same, with com. I.–XI.	The same.	416	22	O	Ditto	Śâr.	Ditto	Ditto
453	The same, with com. I., III.–VII.	The same.	172	16	O	Ditto	Ditto	Ditto	Ditto
454	Dîkshâpattrâṇi	O	8	15	O	Ditto	Ditto	Ditto	Ditto
455	Devîstotra	O	one roll	...	O	Ditto	Dev.	Ditto	Ditto
456	Nityakriyâ	O	113	11	O	Ditto	Śâr.	Ditto	Incomplete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
457	Panchastavî	O	9	12	N. C.	Paper.	Dev.	Kaśmîr.	Complete.
458	Parameśastotrâvalivṛitti	Utpaladeva. Kshemarâja	65	12	Ditto	Ditto	Ditto	Ditto	Ditto
459	Paramârthasaṁgrahavivṛiti	Abhinavagupta. Kshemarâja.	33	14	Ditto	Ditto	Ditto	Ditto	Ditto
460	Parâtriṁśikâ	Abhinavagupta.	48	13	Ditto	Ditto	Ditto	Ditto	Ditto
461	Parâpraveśikâ	O	4	15	O	Ditto	Śâr.	Ditto	Ditto
462	Another copy	O	2	12	N. C.	Ditto	Dev.	Ditto	Ditto
463	Pâtravandana	O	2	8	O	Ditto	Śâr.	Ditto	Ditto
464	Pratyabhijñâvimarśinî, bṛihatî vṛitti	Utpala. Abhinavagupta.	489	13	N. C.	Ditto	Dev.	Ditto	Ditto
465	Pratyabhijñâvimarśinî, laghu vṛitti	Utpala. The same.	99	10	Ditto	Ditto	Ditto	Ditto	Ditto
466	Pratyabhijñâvimarśinî	The same.	52	18	O	Bhûrja.	Śâr.	Ditto	Incomplete.
467	Pratyabhijñâhṛidaya	Kshemarâja	9	14	N. C.	Paper.	Dev.	Ditto	Complete.
468	Bahurûpâgarbhastotra	Anantaśakti.	6	10	Ditto	Ditto	Ditto	Ditto	Ditto
469	Bimbapratibimbavâda	Abhinavagupta.	4	21	O	Ditto	Śâr.	Ditto	Ditto
470	Bodhapanchadaśikâ	Abhinavagupta.	1	12	Ditto	Ditto	Dev.	Ditto	Ditto
471	Another copy	The same.	3	6	O	Ditto	Śâr.	Ditto	Ditto
472	Bodhavilâsa	Harshadattasûnu.	2	12	N. C.	Ditto	Dev.	Ditto	Ditto
473	Bhaktyullâsamanjarî	Ânandanâtha.	93	20	Saptarshi 13	Ditto	Śâr.	Ditto	Ditto
474	Bhagavadbhaktistotra	Avadhûta.	4	15	N. C.	Ditto	Dev.	Ditto	Ditto
475	Bhairavastava	From Bhairavayâmalatantra.	3	24	O	Ditto	Śâr.	Ditto	Ditto
476	Bhairavastava	Abhinavagupta.	1	12	N. C.	Ditto	Dev.	Ditto	Ditto
477	Bhairavârâdhana	O	14	12	O	Ditto	Śâr.	Ditto	Ditto
478	Mantraprakaraṇa	O	8	16	O	Ditto	Ditto	Ditto	Ditto
479	Mahâdvâdaśîvichâra	O	2	12	O	Ditto	Ditto	Ditto	Ditto
480	Mahânayaprakâśa, or Mahârthaprakâśa	O	30	13	N. C.	Ditto	Dev.	Ditto	Ditto
481	Mahârthaprakâśa, or Mahânayaprakâśa	O	18	22	O	Ditto	Śâr.	Ditto	Ditto
482	Another copy	O	38	21	O	Ditto	Ditto	Ditto	Ditto
483	Mahârthamanjarî	O	27	12	N. C.	Ditto	Dev.	Ditto	Ditto
484	The same, with a commentary	O Maheśvarânanda.	32	11	O	Ditto	Śâr.	Ditto	Ditto
485	Mahârthamanjarîṭîkâ	O	36	22	O	Ditto	Dev.	Ditto	Ditto
486	Mahârthamanjarîṭîkâ	Bhadreśvara.	60	16	O	Ditto	Śâr.	Ditto	Ditto
487	Mâyâbîjakalpa	Śaktidâsa.	8	12	O	Ditto	Dev.	Dilhî.	Ditto
488	Mâlinîvijaya	O	42	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
489	Vâtûlasûtra saṭika	O	11	12	O	Paper.	Dev.	Kaśmîr.	Complete.
490	Vijñânabhairava	O	4	13	O	Ditto	Śâr.	Ditto	Incomplete.
491	Vijñânabhairavoddyotasaṁgraha	Śivâchârya.	120	6	O	Ditto	Ditto	Ditto	Complete.
492	Śivatâṇḍavastora, saṭîka	O Ganeśa-bhâratî.	6	9	O	Ditto	Dev.	Bikâner	Ditto
493	Śyâmârahasya	Pûrṇâ-nanda.	184	10	O	Ditto	Ditto	Ditto	Ditto
494	Śyâmârahasya	Pûrṇâ-nanda.	73	12	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
495	Śrîpaddhati	O	96	17	O	Ditto	Śâr.	Ditto	Ditto
496	Śrîpûjâmahâpaddhati	O	......	17	O	Bhûrja.	Ditto	Ditto	......
497	Śrîvidyâ	O	321	8	O	Paper.	Dev.	Surat.	Complete.
498	Sâdhanadîpikâ	Bhaṭṭanâ-râyaṇa.	121	12	O	Ditto	Śâr.	Kaśmîr.	Ditto
499	Sâmbapanchâśikâ	Sâmba.	10	13	O	Ditto	Ditto	Ditto	Ditto
500	Sâmbapanchâśikâvivaraṇa	Kshemarâja	20	12	N. C.	Ditto	Dev.	Ditto	Ditto
501	Siddhântachandrikâ	Vasugupta.	38	12	Ditto	Ditto	Ditto	Ditto	Ditto
502	Subhagârchâratna	Râma-chandra.	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
503	Surâśodhana	O	29	8	O	Ditto	Śâr.	Ditto	Ditto
504	Saubhâgyaratnâkara	Vidyânâtha	413	8	1666	Ditto	Dev.	Dilhî.	Ditto
505	Stavachintâmaṇi, savṛitti	Bhaṭṭa-nârâyaṇa. Kshemarâja	19	14	N. C.	Ditto	Ditto	Kaśmîr.	Ditto
506	Another copy	The same.	12	13	O	Ditto	Śâr.	Ditto	Ditto
507	Stotrâvali savṛitti	Utpala. Kshemarâja	52	12	N. C.	Ditto	Dev.	Ditto	Ditto
508	Spandakârikâ	Vasugupta.	9	6	O	Ditto	Śâr.	Ditto	Ditto
509	Spandakârikâvivaraṇa	Vasugupta. Râjânaka Râma.	21	13	N. C.	Ditto	Dev.	Ditto	Ditto
510	Spandakârikâvivṛiti	The same.	76	15	O	Ditto	Śâr.	Ditto	Ditto
511	Spandanirṇaya	Kshemen-dra.	20	12	N. C.	Ditto	Dev.	Ditto	Ditto
512	Spandapradipikâ	Utpala...	25	12	Ditto	Ditto	Ditto	Ditto	Ditto
513	Spandapradîpa	Vidyopâsa-kabhaṭṭâra-svâmin.	24	21	O	Ditto	Śâr.	Ditto	Incomplete.
514	Spandasarvasva	Kallaṭa ...	21	21	O	Ditto	Ditto	Ditto	Complete.
515	Another copy	The same.	15	13	O	Ditto	Ditto	Ditto	Ditto
516	Another copy	The same.	33	6	O	Ditto	Ditto	Ditto	Ditto
517	Spandasaṁdoha	Kshemen-dra.	7	12	N. C.	Ditto	Dev.	Ditto	Ditto
518	Spandasûtra, saṭippaṇa	O	5	13	O	Ditto	Śâr.	Ditto	Ditto
519	Another copy	O	7	18	O	Ditto	Ditto	Ditto	Ditto
520	Svachchhandabhairava	O	197	13	Saptarshi30	Bhûrja.	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
521	Svachchhandoddyota	Kshemarâja	299	14	O	Paper.	Dev.	Dilhî.	Complete.
522	Another copy	The same.	403	24	O	Ditto	Śâr.	Kaśmîr.	Ditto
523	Another copy	The same.	266	14	N. C.	Ditto	Dev.	Ditto	Ditto
	XIV.—ASTRONOMY, ASTROLOGY, etc.								
524	Adbhutasâgara	O	191	17	1881	Paper.	Ditto	Bikâner.	Ditto
525	Kshemakutûhala	Kshemaśarman.	36	15	O	Ditto	Śâr.	Kaśmîr.	Ditto
526	Khaṇḍhakhâdya, savivaraṇa	Brahmagupta. Chaturvedi Pṛithûdaka.	136	13	1938	Ditto	Ditto	Ditto	Ditto
527	Another copy	The same.	133	11	O	Ditto	Ditto	Ditto	Ditto
528	Khaṇḍakhâdya savivṛiti	The same Bhaṭṭotpala	180	25	O	Bhûrja.	Ditto	Ditto	Incomplete.
529	Khaṇḍakhâdya, with a commentary	The same. O	69	10	N. C.	Paper.	Dev.	Ditto	Ditto
530	Gaṇakamaṇḍana	Nandikeśvara.	62	7	O	Ditto	Ditto	Dilhî.	Complete.
531	Jaiminisûtra, saṭîka	Jaimini Kṛishṇânanda Śarasvatî.	156	14	O	Ditto	Ditto	Ditto	Ditto
532	Jyotisharatnamâlâ, saṭîkâ	Śrîpati. Mahâdeva.	48	21	1637	Ditto	Ditto	Ditto	Ditto
533	Jyotisharatnamâlâṭîkâ	Mahâdeva.	242	16	O	Ditto	Ditto	Kaśmîr.	Ditto
534	Tattvapradîpikâ	Śrîpati.	7	9	O	Ditto	Ditto	Bikâner.	Ditto
535	Narapatijayacharyâ	Narapati.	80	14	1837	Ditto	Ditto	Dilhî.	Ditto
536	Nareśvaraparîkshâ	O	221	11	O	Ditto	Śâr.	Kaśmîr.	Incomplete.
537	Panchângakautuka	Ratnakaṇṭha.	38	12	N. C.	Ditto	Dev.	Ditto	Complete.
538	Pârâśarîpaddhati saṭîkâ	Pârâśara.	10	11	1906	Ditto	Ditto	Surat.	Ditto
539	Brahmatulyaṭîkâ	O	11	16	1745	Ditto	Ditto	Bikâner.	Ditto
540	Bhâsvatîvivaraṇa	Mâdhava.	45	20	1861	Ditto	Ditto	Dilhî.	Ditto
541	Bhuvanadîpikâ	O	47	17	O	Ditto	Śâr.	Kaśmîr.	Ditto
542	Makarandapanchângavidhi	O	12	14	O	Ditto	Dev.	Dilhî.	Ditto
543	Makarandavivaraṇa	O	10	14	O	Ditto	Ditto	Ditto	Ditto
544	Mayûrachitrakâ	Nârada.	22	12	1894	Ditto	Ditto	Ditto	Ditto
545	Yogârṇava	Varâhamihira.	19	9	O	Ditto	Ditto	Surat.	Ditto
546	Ramalaśâstra	O	10	15	1803	Ditto	Dev.	Bikâner.	Ditto
547	Lîlâvatî saganitâmṛitasâgarî	Bhâskara. Gangâdhara.	60	18	O	Ditto	Ditto	Kaśmîr.	Ditto
548	Vârâhî saṁhitâ	Varâhamihira.	148	10	1828	Ditto	Ditto	Jepur.	Ditto
549	Vriddhagârgî saṁhitâ	O	78	10	O	Ditto	Śâr.	Kaśmîr.	Incomplete.
550	Saṁvitprakâśa	Kahnakavi.	48	11	O	Ditto	Dev.	Jepur.	Complete.

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
551	Sarvârthachintâmaṇi	O	84	12	O	Paper.	Dev.	Dilhî.	Complete.
552	Sûryâdigrahaphalakuṇḍalî	O	14	22	O	Bhûrja.	O	Kaśmîr.	Incomplete.
553	Hâyanaratna	Balibhadra.	269	11	O	Paper.	Dev.	Ditto	Complete.
554	Another copy	The same.	174	13	1786	Ditto	Ditto	Bikâner.	Ditto
	XV.—VAIDYAŚÂSTRA.								
555	Charakasûtra	Charaka	483	17	Saptarshi 63	Ditto	Śâr.	Ditto	Ditto
556	Nâmamâlâ, with explanation in Hindî	Dhanvantari.	34	14	O	Ditto	Dev.	Ditto	Ditto
557	Vîrasiṁhâvalokana	O	397	12	O	Bhûrja.	Śâr.	Kaśmîr.	Incomplete.
	XVI.—MISCELLANEOUS.								
558	Dhanurveda	Śârngadatta.	16	9	O	Paper.	Dev.	Ditto	Complete.
559	Nandikeśvarakârikâ	O	4	11	N. C.	Ditto	Ditto	Ditto	Ditto
560	Praśastikâśikâ	Bâlakṛishṇa.	16	11	O	Ditto	Ditto	Surat.	Ditto
	B.—JAINA LITERATURE.								
	I.—DIGAMBARA.								
561	Ankurârpaṇavidhi	O	9	10	O	Ditto	Ditto	Jepur.	Ditto
562	Ashtapâhuḍa bâlâvabodha (Hindî)	Kundahundâchârya O.	284	9	O	Ditto	Ditto	Ditto	Ditto
563	Âdipurâṇatippaṇa	Prabhâchandra.	51	13	O	Ditto	Ditto	Ditto	Ditto
564	Âptamîmâṁsâlaṁkṛiti	Vidyânanda.	225	11	O	Ditto	Ditto	Ditto	Ditto
565	Âptâmimâṁsâvivṛiti	The same.	60	9	O	Ditto	Ditto	Ditto	Incomplete.
566	Âptâmîmâṁsâvṛitti	Bhaṭṭâraka Akalankadeva.	32	12	O	Ditto	Ditto	Ditto	Complete.
567	Uttarapurâṇa	Bhadrâchârya.	318	12	O	Ditto	Ditto	Ditto	Ditto
568	Upadeśaratnamâlâ	Sakalabhûshaṇa.	188	12	1641	Ditto	Ditto	Ditto	Ditto
569	Upâsâkâdhyayana, saṭîka	Prabhâchandra.	16	13	1891	Ditto	Ditto	Ditto	Ditto
570	Ṛishabhanâthacharitra	Sakalakîrti	234	10	1840	Ditto	Ditto	Ditto	Ditto
571	Ṛishimaṇḍala	O	7	8	1840	Ditto	Ditto	Ditto	Ditto
572	Ekîbhâvastotra, saṭîka	O Śrutasâgara.	16	11	O	Ditto	Ditto	Ditto	Ditto
573	Kalyâṇapanchakapûjâ	O	18	10	O	Ditto	Ditto	Ditto	Ditto
574	Kalyâṇamandirastotra	Kumudachandra.	6	8	1840	Ditto	Ditto	Ditto	Ditto
575	The same, with a commentary	The same.	14	11	1770	Ditto	Ditto	Ditto	Ditto
576	Kânjikapûjâ	O	5	10	O	Ditto	Ditto	Ditto	Incomplete.
577	Gomaṭṭasârasûtragâthâ, with a Hindî translation.	Nemichandra.	66	10	O	Ditto	Ditto	Ditto	Complete.
578	Gomaṭṭasârasavṛitti	Nemichandra.	510	12	N. C.	Ditto	Ditto	Ditto	Ditto
579	Chaturviṁśatitîrthankarapûjâ	O	47	10	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
580	Chandanacharita	Śubhachandra.	44	8	1832	Paper.	Dev.	Jepur.	Complete.
581	Chandrashashṭhîkathâ	Brahmaśrutasâgara.	4	11	1788	Ditto	Ditto	Ditto	Ditto
582	Chandraprabhamahâkâvya	Vîranandi.	109	11	1861	Ditto	Ditto	Ditto	Ditto
583	Chovîsîsvayambhû	O	3	8	1840	Ditto	Ditto	Ditto	Ditto
584	Jinayajñakalpa	Aśâdhara.	134	8	1928	Ditto	Ditto	Ditto	Ditto
585	Jinayajñâdividhâna	O	18	9	O	Ditto	Ditto	Ditto	Ditto
586	Jinaśatapanjikâ	Śambasâdhu.	27	17	O	Ditto	Ditto	Ditto	Ditto
587	Jinasahasranâmastotra	O	27	7	O	Ditto	Ditto	Ditto	Ditto
588	Jinamantraśâstrastotrâdi	O	56	8	O	Ditto	Ditto	Ditto	Incomplete.
589	Jainendravyâkaraṇapanchavastu	Devanandi	138	10	O	Ditto	Ditto	Ditto	Ditto
590	Jainendravyâkaraṇamahâvṛitti	Abhayadeva	386	14	O	Ditto	Ditto	Ditto	Ditto
591	Jainendravyâkaraṇavṛitti śabdârṇavachandikâ.	Somadeva.	262	10	1909	Ditto	Ditto	Ditto	Ditto
592	Jñânakṛiyâsaṁvâda	O	3	11	O	Ditto	Ditto	Ditto	Complete.
593	Tattvârthasûtra	O	16	8	1840	Ditto	Ditto	Ditto	Ditto
594	Tattvârthavârttikâlaṁkâra or Râjavârttika.	O	328	15	O	Ditto	Ditto	Ditto	Ditto
595	Tattvârthavṛitti	Siddhasena.	541	13	1684	Ditto	Ditto	Ditto	Ditto
596	Tattvârthavṛitti, sarvârthasiddhi	O	420	7	1919	Ditto	Ditto	Ditto	Ditto
597	Tripanchâśatkriyâkathânaka (H.)	Kṛishṇasiṁha.	81	14	1797	Ditto	Ditto	Ditto	Ditto
598	Trilokadarpaṇakathâ (H.)	Khaḍgasena.	99	17	1798	Ditto	Ditto	Ditto	Ditto
599	Trilokasâra, savṛitti	Abhayanandi. Mâdhavachandra.	184	12	1904	Ditto	Ditto	Ditto	Ditto
600	Trivarṇâchâraprarûpaṇa	Somasena.	44	16	1892	Ditto	Ditto	Ditto	Ditto
601	Trivarṇâchârasaṁhitâ	Jinasenâchârya.	148	16	O	Ditto	Ditto	Ditto	Ditto
602	Trishashṭilakshaṇamahâpurâṇa	Jinasenâchârya.	395	12	O	Ditto	Ditto	Ditto	Ditto
603	Trailokyadîpikâ, illustrated	Indravâmadeva.	86	11	1793	Ditto	Ditto	Ditto	Ditto
604	Trailokyasârachhopai (H.)	O	41	9	O	Ditto	Ditto	Ditto	Ditto
605	Daśalakshaṇajayamâlâ	O	12	5	1920	Ditto	Ditto	Ditto	Ditto
606	Daśasutrîṭîkâ	Umâsvâmin.	117	16	1797	Ditto	Ditto	Ditto	Ditto
607	Daśasûtrîṭîka, tattvârthî	Śrutasâgara.	366	9	1857	Ditto	Ditto	Ditto	Ditto
608	Daśâśrutasûtra (M.)	O	50	11	O	Ditto	Ditto	Ditto	Ditto
609	Duriarayasamîravṛitti	Samayasundara.	16	15	O	Ditto	Ditto	Ditto	Ditto
610	Drishṭivâda	O	42	15	N. C.	Ditto	Ditto	Ditto	Ditto
611	Devâgamastotra	Sâmantabhadra.	10	8	O	Ditto	Ditto	Ditto	Ditto
612	Devâṅ kî pûjâ	O	14	10	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
613	Dravyasaṁgraha (M., H.)	O	14	6	O	Paper.	Dev.	Jepur.	Complete.
614	Dhammillacharitra	Jayaśekhara.	77	15	1508	Ditto	Ditto	Ditto	Ditto
615	Dharmapanchaviṁśatikâ	Jinadâsa.	3	8	1840	Ditto	Ditto	Ditto	Ditto
616	Dharmaparîkshâ	O	101	12	O	Ditto	Ditto	Ditto	Ditto
617	Dharmaparîkshâ	Harisheṇa.	138	9	1585	Ditto	Ditto	Ditto	Ditto
618	Dharmarasâyana	O	16	8	1812	Ditto	Ditto	Ditto	Ditto
619	Dharmopadeśanâ	Nemidatta.	11	17	O	Ditto	Ditto	Ditto	Ditto
620	Nirjaraprakaraṇâdi	O	260	10	1656-57	Ditto	Ditto	Ditto	Ditto
621	Nirvâṇakâṇḍa	O	2	8	1840	Ditto	Ditto	Ditto	Ditto
622	Nemipurâṇa, with Ṭabâ	Nemidatta.	402	6	1782	Ditto	Ditto	Ditto	Ditto
623	Nyâyadîpikâ	Dharmabhûshaṇa.	33	11	O	Ditto	Ditto	Ditto	Incomplete.
624	The same	The same.	42	10	1948	Ditto	Ditto	Ditto	Complete.
625	Nyâyasadarthasaṁgraha	O	513	11	O	Ditto	Ditto	Pâṭhaṇ.	Incomplete.
626	Panchâstikâyabâlâvabodha (M., H.)	Hemarâja Pâṇḍâ.	105	13	1791	Ditto	Ditto	Jepur.	Complete.
627	Panchâstikâyavyâkhyâ, with Ṭabâ	O	32	5	O	Ditto	Ditto	Ditto	Ditto
628	Paṭṭâvali	O	12	10	N. C.	Ditto	Ditto	Ditto	Ditto
629	Paṭṭâvali	O	12	10	Ditto	Ditto	Ditto	Ditto	Ditto
630	Padmanandipanchaviṁśatika	O	69	10	1891	Ditto	Ditto	Ditto	Ditto
631	Padmapurâṇa or Râmapurâṇa	Somasena.	318	11	1609	Ditto	Ditto	Ditto	Ditto
632	Padmapurâṇa (H.)	Ravisheṇa.	596	15	1865	Ditto	Ditto	Ditto	Ditto
633	Paramâtmaprakâśavivaraṇa (M., S.)	Yogîndradeva.	148	12	O	Ditto	Ditto	Ditto	Ditto
634	Palyakathâpushpânjali	O	48	11	O	Ditto	Ditto	Ditto	Incomplete.
635	Pâṇḍavapurâṇa	Śubhachandra.	167	13	1833	Ditto	Ditto	Ditto	Complete.
636	Pârśvanâthapurâṇa (H.)	O	104	10	1843	Ditto	Ditto	Ditto	Ditto
637	Purushârthânuśâsana	O	72	13	1860	Ditto	Ditto	Ditto	Ditto
638	Prameyakamalamârtaṇḍa	Prabhâchandra.	344	11	1795	Ditto	Ditto	Ditto	Ditto
639	Pravachanasâragâthâ, with Ṭabâ (M., H.)	O	54	5	O	Ditto	Ditto	Ditto	Ditto
640	Pravachanasâroddhâra (M.)	O	82	11	1559	Ditto	Ditto	Ditto	Ditto
641	Another copy with Ṭabâ (M., H.)	O	164	6	O	Ditto	Ditto	Ditto	Ditto
642	Balimahânarendrâkhyâna	O	67	11	O	Ditto	Ditto	Ditto	Ditto
643	Bṛihadgurvâvalipûjâśântividhâna (H.)	O	38	8	O	Ditto	Ditto	Ditto	Ditto
644	Bṛihatshoḍaśakâraṇapujâ	Keśavâchârya.	15	12	O	Ditto	Ditto	Ditto	Ditto
645	Bhaktâmara saṭîka	Mânatunga.	16	11	O	Ditto	Ditto	Ditto	Ditto
646	Bhaktâmarastotra	The same.	6	8	1840	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
647	Bhadrabâhucharita	Ratnanandî.	40	8	1616	Paper.	Dev.	Jepur.	Complete.
648	Another copy	The same.	27	9	1887	Ditto	Ditto	Ditto	Ditto
649	Bhadrabâhusaṁhitâ	Bhadrabâhû	78	12	O	Ditto	Ditto	Ditto	Ditto
650	Bhâvatribhangî	O	80	15	O	Ditto	Ditto	Ditto	Ditto
651	Bhâvaśataka	Hemavijaya	8	11	O	Ditto	Ditto	Ditto	Ditto
652	Bhâvâdiprâbhṛita	Kundakundâchârya.	23	19	1807	Ditto	Ditto	Ditto	Ditto
653	Bhûpâlastotra saṭîka	Âśâdhara.	12	11	O	Ditto	Ditto	Ditto	Ditto
654	Madanaparâjaya	Jinadeva.	28	11	1918	Ditto	Ditto	Ditto	Ditto
655	Mallinâthacharitra	Sakalakîrti.	50	9	1678	Ditto	Ditto	Ditto	1st half gone.
656	Mûlâchâra	Vaṭṭakerâchârya.	126	5	N. C.	Ditto	Ditto	Ditto	Complete.
657	The same	The same.	78	9	1858	Ditto	Ditto	Ditto	Ditto
658	Yuktiprakâśa	Padmasâgara.	5	20	O	Ditto	Ditto	Ditto	Ditto
659	Yogârṇava	Śubhachandra.	85	12	1583	Ditto	Ditto	Ditto	Ditto
660	Ratnakaraṇḍaka (M., H.)	Sâmantabhadra.	415	16	1932	Ditto	Ditto	Ditto	Ditto
661	Ratnatrayajayamâlâ (M., H.)	O	7	5	1920	Ditto	Ditto	Ditto	Ditto
662	Ratnatrayavidhânakathâ	O	5	10	1865	Ditto	Ditto	Ditto	Ditto
663	Ratnatrayodyâpana	O	14	10	O	Ditto	Ditto	Ditto	Ditto
664	Rayaṇasâra	O	13	18	1812	Ditto	Ditto	Ditto	Ditto
665	Rohiṇîvratodyâpana	O	12	11	O	Ditto	Ditto	Ditto	Ditto
666	Laghuśântividhâna	O	12	9	O	Ditto	Ditto	Ditto	Ditto
667	Vardhamânapurâṇa	Sakalakîrti.	126	12	1901	Ditto	Ditto	Ditto	Ditto
668	Varshamahodaya	Meghavijaya.	120	11	1912	Ditto	Ditto	Ditto	Ditto
669	Vasusahasranâmajinapûjâ (H.)	Chimanrâm	70	10	1619	Ditto	Ditto	Ditto	Ditto
670	Another copy	The same.	65	14	O	Ditto	Ditto	Ditto	Ditto
671	Vimânaśuddhipûjâ	Chandrakîrti.	13	8	O	Ditto	Ditto	Ditto	Ditto
672	Vishâpahârastotra	O	16	11	O	Ditto	Ditto	Ditto	Ditto
673	Śântinâthacharitra	Sakalakîrti	174	12	O	Ditto	Ditto	Ditto	Ditto
674	Śîlavilâsa	O	21	14	1829	Ditto	Ditto	Ditto	Ditto
675	Śrâddhaguṇasaṁgraha	Somasundara.	50	16	O	Ditto	Ditto	Ditto	Ditto
676	Śrâvakânushṭhânavidhi	O	29	21	O	Ditto	Ditto	Ditto	Incomplete.
677	Śrîślokapaddhati	O	30	13	1848	Ditto	Ditto	Ditto	Complete.
678	Śreṇikapurâṇa	Śubhachandra.	129	10	1840	Ditto	Ditto	Ditto	Ditto
679	Shoḍaśakâraṇajayamâlâ (M., H.)	O	23	5	1920	Ditto	Ditto	Ditto	Ditto
680	Shoḍaśakâraṇapûjâ	O	8	6	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Anthor.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
681	Saptavyasanakathâ	Somakîrti.	99	10	1888	Paper	Dev.	Jepur	Complete.
682	Samayasâra savṛitti	Kundakundâchârya.	137	12	1790	Ditto	Ditto	Ditto	Ditto
683	Samayasâra, with Ṭabâ	O	61	5	1885	Ditto	Ditto	Ditto	Ditto
684	Saṁmedaśikharamâhâtmya	Devadatta.	83	10	1881	Ditto	Ditto	Ditto	Ditto
685	Another copy	The same.	114	9	O	Ditto	Ditto	Ditto	Ditto
686	Saptâśitiślokaśûtraṭîkâ	O	48	13	1454	Ditto	Ditto	Ditto	Ditto
687	Sambadhapanchâśikâ	Gautamasvâmin.	51	8	......	Ditto	Ditto	Ditto	Ditto
688	Samyaktvakaumudîkathâ	Sâh Jodhrâj Godîkâ.	46	11	1840	Ditto	Ditto	Ditto	Ditto
689	Sarasvatîpûjana	O	14	6	O	Ditto	Ditto	Ditto	Ditto
690	Sâmayikavachanikâ (H.)	O	39	9	1866	Ditto	Ditto	Ditto	Ditto
691	Sârachaturviṁśatikâ	Sakalakîrti.	117	10	1884	Ditto	Ditto	Ditto	Ditto
692	Siddhântasâradîpikâ	The same.	288	10	1798	Ditto	Ditto	Ditto	Ditto
693	Another copy	The same.	136	16	O	Ditto	Ditto	Ditto	Ditto
694	Subhabodhârthamâlâpaddhati	Devasena.	15	8	1812	Ditto	Ditto	Ditto	Ditto
695	Subhâshitârṇava	Bhaṭṭâraka Śubhachandra.	98	10	1772	Ditto	Ditto	Ditto	Ditto
696	Syâdvâdachûlikâ (H.)	O	42	10	O	Ditto	Ditto	Ditto	Ditto
697	Svarûpasaṁbodhanapanchaviṁśatîvṛitti	O	6	12	O	Ditto	Ditto	Ditto	Ditto
698	Svâmikârttikânuprekshâ	O	27	18	1598	Ditto	Ditto	Ditto	Ditto
699	The same	O	65	5	1887	Ditto	Ditto	Ditto	Ditto
700	Harivaṁśapurâṇa	Jinasena.	209	14	1822	Ditto	Ditto	Ditto	Ditto
701	The same Bâlâvabodha (H.)	The same.	423	19	1932	Ditto	Ditto	Ditto	Ditto
	II.—ŚVETÂMBARA WORKS.								
702	Anekârthakairavakaumudî	Hemachandra.	184	18	O	Ditto	Ditto	Ditto	Ditto
703	Abhâvagranthavyâkhyâ	O	66	16	O	Ditto	Ditto	Bikâner.	Ditto
704	Upadeśarasâyana	O	50	19	O	Ditto	Ditto	Jepur.	Ditto
705	Kathâkosha	O	113	15	O	Ditto	Ditto	Ditto	Incomplete.
706	Karmagranthashaṭka	O	19	11	O	Ditto	Ditto	Surat	Complete.
707	Karmagranthashaṭkâvachûri	O	59	11	1537	Ditto	Ditto	Ditto	Ditto
708	Kâvyakalpalatâ	Amarachandra.	70	15	1672	Ditto	Ditto	Ditto	Ditto
709	Kumârapâlapratibodhacharitra	Somatilaka.	15	16	O	Ditto	Ditto	Ditto	Ditto
710	Kṛishṇayudhishṭhiradharmagoshṭhî (S., M., G.).	O	36	6	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
711	Kriyâkalâpaṭîkâ	Prabhâchandra.	17	20	1483	Paper.	Dev.	Surat.	Complete.
712	Kshenâkî	Kshaumabhaṭṭa.	14	17	O	Ditto	Ditto	Bikâner.	Ditto
713	Gayasiṁharâjacharitra (S., H.)	O	26	12	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
714	Gurvâvali	Munisundara.	15	18	1657	Ditto	Ditto	Rander.	Ditto
715	Gurvâvali	O	9	14	O	Ditto	Ditto	Bikâner.	Ditto
716	Gautamapṛichhâvṛitti	O	58	10	1846	Ditto	Ditto	Ujjain.	Ditto
717	Champakavyavahârikathâ	O	18	11	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
7[illegible]	Another copy	O	4	20	O	Ditto	Ditto	Jepur.	Ditto
719	Jinadattakathâsamuchchhaya	Bhadrâchârya.	103	7	O	Ditto	Ditto	Dilhî.	Ditto
720	Jyotishkaraṇḍaṭîkâ	Malayagiri.	197	11	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
721	Daśavaikâlikasûtrabṛihadvṛitti	Haribhadra	160	15	O	Ditto	Ditto	Jepur.	Incomplete.
722	Dîpâlikakalpa	Vinàyachandra.	5	15	1746	Ditto	Ditto	Rander.	Complete.
723	Devarâjaprabandha	O	145	11	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
724	Deśînâmamâlâ	Hemachandra.	90	13	O	Ditto	Ditto	Vaḍhvâṇ	Ditto
725	Dvyâśrayakoshavṛitti	Hemachandra.	...	13	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
726	Dharmasaṁgrahiṇivṛitti	Malayagiri.	165	17	1522	Ditto	Ditto	Jepur.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
727	Dharmopadeśa	Merutuuga.	85	16	O	Ditto	Ditto	......	Ditto
728	Dhâtupârâyaṇavṛitti	Hemâchârya.	112	17	1665	Ditto	Ditto	Dilhî.	Ditto
729	Nandopâkhyâna	O	10	11	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
730	Namaskârastava savṛitti	Jinakîrti.	4	11	1484	Ditto	Ditto	Surat.	Ditto
731	Naranârâyaṇânandakâvya	Vasantapâla or Vastupâla.	48	11	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
732	Naravarmanṛipatikathâ	O	32	11	Ditto	Ditto	Ditto	Ditto	Ditto
733	Narmadâsundarîrâs	O	40	17	1785	Ditto	Ditto	Surat.	Ditto
734	Narasaṁvâdasundara	O	10	15	O	Ditto	Ditto	Ditto	Ditto
735	Nighaṇṭuśesha	Hemachandra.	20	11	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
736	Niśîthaparyâya	O	41	21	O	Ditto	Ditto	Surat.	Ditto
737	Nîtivâkyâmṛita	Somadevasûri.	56	9	O	Ditto	Ditto	O	Ditto
738	Nyâyapraveśaṭîkâ	Haribhadra.	12	16	O	Ditto	Ditto	Surat.	Ditto
739	Nyâyârthamanjûshikâ	Hemahaṁsagaṇi.	65	15	O	Ditto	Ditto	Bikâner.	Ditto
740	Panchasûtra, saṭîka	O. Haribhadra.	28	13	......	Ditto	Ditto	Surat.	Ditto
741	Panchâkhyânavârttika	O	26	16	1730	Ditto	Ditto	Ditto	Ditto
742	Panchâśikâvṛitti	Haribhadra	168	14	O	Ditto	Ditto	Jepur.	Ditto
743	Paṭṭâvali	O	10	13	O	Ditto	Ditto	Rander.	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
744	Padyâlaya savṛitti	Jayavallabha.	143	10	N. C.	Paper.	Dev.	Pâṭhaṇ.	Complete.
745	Paramahaṁsaprabodha	O	27	11	Ditto	Ditto	Ditto	Ditto	Ditto
746	Pratyákhâyana, with Ṭabâ	O	12	6	O	Ditto	Ditto	Surat.	Ditto
747	Pratyekabuddhachatushṭaya	Tilakâchârya.	215	11	N. C.	Ditto	Ditto	Pâṭhaṇ.	Ditto
748	Prabandhakosha	Râjaśekhara.	164	12	Ditto	Ditto	Ditto	Ditto	Ditto
749	Another copy	The same.	66	11	Ditto	Ditto	Ditto	Ditto	Ditto
750	Praśamaratisûtra savṛitti	O	64	16	1761	Ditto	Ditto	Surat.	Ditto
751	Prâkṛitachhandakosha	O	5	11	O	Ditto	Ditto	Bikâner.	Ditto
752	Priyaṁkaranṛipacharitra	O	23	11	O	Ditto	Ditto	Ditto	Ditto
753	Bharaheśaravṛitti	Śubhaśîlagaṇi.	280	15	O	Ditto	Ditto	Ditto	Ditto
754	Maṇipaticharitra	Jambûnâga	128	14	N. C.	Ditto	Ditto	Pâṭhaṇ.	Ditto
755	Mahâdaṇḍakacharaṇânuyogyachopai (H,)	O	117	13	1849	Ditto	Ditto	Surat.	Ditto
756	Mahâbalarâs	O	29	11	O	Ditto	Ditto	Ditto	Ditto
757	Mṛigâvatîcharitra	Devaprabha	36	16	O	Ditto	Ditto	Jepur.	Ditto
758	Yogadṛishtisamuchchhayavyâkhyâ	Haribhadra.	17	21	O	Ditto	Ditto	Ditto	Ditto
759	Rasavatîstavârtha	O	6	15	O	Ditto	Ditto	Surat.	Ditto
760	Raghuvilâpanâṭaka	Râmachandra.	118	16	N. C.	Ditto	Ditto	Pâṭhaṇ.	Ditto
761	Lalitânganareśvaracharita	O	34	12	Ditto	Ditto	Ditto	Ditto	Ditto
762	Linganirṇaya	Kalyâṇasûri	18	17	O	Ditto	Ditto	Jepur.	Ditto
763	Vâkyaprakâśa	Sudayadharma.	4	15	1731	Ditto	Ditto	Surat.	Ditto
764	Vikramasenarâs (G.)	O	55	16	O	Ditto	Ditto	Ditto	Ditto
765	Vikramâdityacharita	Śubhaśîla.	251	12	N. C.	Ditto	Ditto	Pâṭhaṇ.	Ditto
766	Vichârâmṛitasaṁgraha	Jinaharshagaṇi.	50	17	O	Ditto	Ditto	Bikâner.	Ditto
767	Vijayapraśastikâvya	Guṇavijaya.	432	11	Ditto	Ditto	Ditto	Pâṭhaṇ.	Ditto
768	Viśeshâvaśyakaniryukti	Bhadrabahu	...	9	O	Ditto	Ditto	Jepur.	Ditto
769	Vṛindânuvṛitta	O Devakuśala.	181	7	1801	Ditto	Ditto	Surat.	Ditto
770	Vyâkaraṇaḍhuṇḍhika	Hemachandra.	158	11	N. C.	Ditto	Ditto	Pâṭhaṇ.	Ditto
771	Śâlibhadracharitra sâvachûri	O	22	15	1522	Ditto	Ditto	Surat.	Ditto
772	Śeshasaṁgraha	Hemachandra.	7	14	O	Ditto	Ditto	Dilhî.	Ditto
773	Śeshasaṁgrahanâmamâla	Sâdhukirti	41	15	1744	Ditto	Ditto	Ditto	Ditto
774	Śrâvakakṛitya (M.)	O	14	21	......	Ditto	Ditto	Surat.	Ditto
775	Shaṭsthânakavṛitti	Leśa.	76	15	1527	Ditto	Ditto	Jepur.	Ditto
776	Saṁdehavishaushadhi, a commentary on the Kalpasûtra.	Jinaprabha.	62	16	1635	Ditto	Ditto	Surat.	Ditto
777	Samyaktvaprakâśa	O	37	9	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
778	Sâdhupratikramaṇasûtra	O	16	9	1863	Paper.	Dev.	Dilhî.	Complete.
779	Sâmbapradyumnaprabandha	Sundarasûri.	29	11	O	Ditto	Ditto	Surat.	Ditto
780	Sâradîyâ nâmamâlâ	Harshakîrti	15	12	O	Ditto	Ditto	Dilhî.	Ditto
781	Siddhântavichâragâthâ	O	7	17	O	Ditto	Ditto	Jepur.	Ditto
782	Subhâshitaratnasaṁdoha	Amitagati.	83	11	1903	Ditto	Ditto	Ditto	Ditto
783	Sûtrakṛitângavṛitti	Śîlânga.	230	15	O	Ditto	Ditto	Bikâner.	4 leaves missing.
784	Somaśataka	O	9	11	N. C.	Ditto	Ditto	Pâṭhan.	Complete.
785	Svopajñadhâtupâṭhavivaraṇa	Harshakîrti	59	17	O	Ditto	Ditto	Bikâner.	Ditto
786	Haribhadrasûrikathâ (M.)	O	48	11	N. C.	Ditto	Ditto	Pâṭhan.	Ditto
787	Hemavibhramasûtra saṭîka	O	7	18	O	Ditto	Ditto	Bikâner.	Ditto
788	Haimaprâkritaḍhuṇḍhikâ	Hemachandra.	158	16	1645	Ditto	Ditto	O	Ditto
	C.—VERNACULAR LITERATURE.								
	I.—KAŚMÎRÎ.								
789	Amarakosha, with Kaśmîrî explanation	O	51	10	N. C.	Ditto	Śâr.	Bikâner.	Ditto
790	Amsilla, a poem	O	11	...	Ditto	Ditto	Persian.	Ditto	Ditto
791	Kaśmîrî kosha	O	11	10	Ditto	Ditto	Śâr.	Ditto	Ditto
792	Kṛishṇâvatâra	Sâhib Kol.	159	10	O	Ditto	Ditto	Ditto	Incomplete.
793	Janmacharitra, with another unknown piece.	O	25	14	O	Ditto	Ditto	Ditto	Ditto
794	Nirvâṇadeśaślokîstava	......	1	18	O	Ditto	Ditto	Ditto	Complete.
795	Nisâb	Suṁty Pandit.	3	...	N. C.	Ditto	Persian.	Ditto	Ditto
796	Bâṇâsuravadha	O	80	10	O	Ditto	Śâr.	Ditto	Incomplete.
797	Mahmûd-i-ghaznav	O	8	...	N. C.	Ditto	Persian.	Ditto	Complete.
798	Yussuf Zulaikhâ	O	28	...	Ditto	Ditto	Ditto	Ditto	Ditto
799	Râmâvatâr	O	128	10	Ditto	Ditto	Śâr.	Ditto	Ditto
800	Lallâvâkya	Lallâ.	6	12	Ditto	Ditto	Dev.	Ditto	Ditto
801	Lallâvâkya	The same.	13	18	O	Ditto	Śâr.	Ditto	Complete.
802	Lailâ va Majnûn	Mahmudi Gâmi.	21	...	N. C.	Ditto	Persian.	Ditto	Ditto
803	Vâmik-ujra	Saifuddîn.	28	...	Ditto	Ditto	Ditto	Ditto	Ditto
804	The same	The same.	43	8	Ditto	Ditto	Śâr.	Ditto	Ditto
805	Śivalagnavarṇana	O	68	12	Ditto	Ditto	Ditto	Ditto	Ditto
806	Śîrîn-u-Khosru	Mahmudî Gami.	22	...	Ditto	Ditto	Persian.	Ditto	Ditto
807	Another copy	The same.	41	12	Ditto	Ditto	Śâr.	Ditto	Ditto
808	Śekh Sannâ	O	4	...	Ditto	Ditto	Persian.	Ditto	Ditto
809	Saṁsâramâyâmohajâlasukhaduḥkhacharita.	Gaṇakapraśasta.	18	21	Saptarshi 91	Ditto	Śâr.	Ditto	Ditto

No.	Name of Work.	Author.	Fols.	Lines.	Age.	Material.	Character.	Place where bought.	
810	Hârun-raśîd	O	5	...	N. C.	Paper.	Persian	Bikâner.	Complete.
811	A Kaśmîrî grammar and dictionary	O	...	...	Ditto	Ditto	Ditto	Ditto	Ditto
812	A collection of Kaśmîrî songs	O	54	8	Ditto	Ditto	Śâr.	Ditto	Ditto
	II.—HINDÎ.								
813	Krishṇarukhmiṇîveli	Prithvîrâja.	47	15	1638	Ditto	Dev.	Jepur.	Ditto
814	Another copy, with a commentary	The same.	34	17	1717	Ditto	Ditto	Ditto	Ditto
815	Vaṁśâvali of the Chachvâhas	......	...	...	......	Ditto	Ditto	Ditto	Ditto
	III.—PERSIAN.								
816	Upanishads translated from the Sanskrit ...	By Bir Bal Kâcharu.	Received from Kaśmir.						
817	Târîkh-i-Kaśmir translated from the Râja-taranginî.								
818	Prabodhachandrodayanâṭaka translated from the Sanskrit.	By Bunvali							
819	Bhâgavata, 10th Skandha Ditto ...	2 vols.							
820	Mokshopâya Ditto ...								
821	Vikramâdityacharitra Ditto ...								
822	Śivapurâṇa Ditto ...								
823	A work regarding Kṛishṇa								

Appendix II.

EXTRACTS FROM MSS. PURCHASED IN 1875-76.

No. 12, Kâṭhakagṛihyasûtra and bhâshya.

Beginning :

ओं स्वस्ति प्रजाभ्यः ॥ नमो नारायणाय ॥

श्रीः ॥ नमो नरहरिं घोरदंष्ट्रानखरदारुणम् ।

सन्मानोत्सादिदुर्दान्तदैत्यनिर्मूलनोद्यतम् ॥

*आवावरीं धीतिमिरस्य पीवरीं संसारसिद्धोः [द्धे :] परमार्थदृश्वरीम् ।

सुधीवरीं सत्पुरुषार्थसंपदं नमामि भक्त्या परया सरस्वतीम् ॥

पितुः **श्रीहरिपालस्य** नत्वा पादौ निबन्धनम् ।

समन्त्रकठगृह्यस्य **देवपालो**भिधास्यते ॥

ओं एकोनचत्वारिंशाध्यायैर्वैतानिकानि कर्माणि प्रतिपादितानि (तथापि प्रत्यक्षवि) साम्प्रतं गृह्याग्निसाध्यानि कथ्यन्ते । यद्यपि गृह्यानुष्ठानपूर्वाणि वैतानिकानि विधिमूलत्वात्सूत्रकृता पूर्वं प्रतिपादितानि ततो विध्युसोश†वाक्यत्वेन निकटतरत्वादर्थवादानां तद्रम्यं व्रताद्यं विधाय मन्त्रवर्णगम्यान्संस्कारान्वक्ष्यति । तत्र त्रैवर्णिकाणां कृतविवाहानां गृह्यकर्मण्यधिकारः विवाहोप्यधीतवेदस्यानतर(')वेदानधीत्य स्नायात्स्नात्वा भार्यामधिगच्छेदित्यादिस्मृतेः अध्ययनमप्युपनीतस्य ब्रह्मचारिणस्तत्रोपनयनं वक्ष्यति । संस्कारव्रतानि [नीं] त्याह ॥

उपनयनप्रभृति ब्रह्मचारी स्यात् ॥ १ ॥

(Contents extracted by Mârtaṇḍa Śâstrî :)

1. ब्रह्मचारिप्रकरणम्—सूत्राणि ३१.—2. संध्योपयोगिमन्त्रभाष्यम्—सू० ६.—3. अग्निसमिन्धनप्रकरणम्—सू० १०.—4. स्नातकप्रकरणम्—सू० ६.—5. अष्टचत्वारिंशत्सम्मितं व्रतप्रकरणम्—सू० २८.—6. कृच्छ्रविधिः—सू० १९.—7. तप्तकृच्छ्रम्—सू० २.—8. सांतपनम्—सू० २.—

* Read आभास्वरीं.

† Read विध्युक्तशेषत्वा.

9. व्रतोपायनप्रकरणं–मन्त्रभाष्यं च–सू० २.—10. अनध्यायप्रकरणम्—सू० १५.—11. अथोपनिषदर्हाः–सू० ६.—12. वास्तोष्पतीयपाकयज्ञः—सू० २.—13. पाकयज्ञः—सू० १३.—14. ब्राह्मविवाहप्रकरणम्—सू० १७.—15. आसुरविवाहप्रकरणम्—सू० १०.—16. विवाहप्रकरणम् सू० ७.—17. हविष्यकल्पः—सू० १९.—18. प्रास्थानिकम्–सू० ४१.—19. पाणिग्रहणप्रकरणम्–सू० २३.—20. गृहप्रवेशप्रकरणम्—सू० २०.—21. गर्भाधानम्—सू० ४.—22. सीमन्तप्रकरणम्—सू० ८.—23. पुंसवनप्रकरणम्–सू० ४.—24. सोष्यन्तीसवनप्रकरणम्—सू० १.—25. जातकर्मप्रकरणं—नामकर्म च—सू० १०.—26. नामकरणप्रकरणम्—सू० १५.—27. निष्क्रमणप्रकरणम्–सू० ७.—28. चन्द्रदर्शनप्रकरणम्—सू० २.—29. अन्नप्राशनप्रकरणम्—सू० २.—30. चूडाकर्मप्रकरणम्—सू० १५.—31. उपनयनप्रकरणम् सू० ४१.—32. त्रैविद्यकप्रकरणम्—सू० ६.—33. चातुर्होतृकप्रकरणम्—सू० २.—34. प्रवर्ग्यव्रते शान्तिविमोकप्रकरणम्—सू० २.—35. गोदानव्रतप्रकरणम्—सू० ७.—36. एकाग्नेः साधनप्रकरणम्—सू० २२.—37. औपसदाग्निप्रकरणम्—सू० २८.—38. पुत्रेष्टिप्रकरणम्—सू० २.—39. नक्षत्रेष्टिप्रकरणम्—सू० ५.—40. अथोपहारप्रकरणम्–सू० २४.—41. शूलगवप्रकरणम्—सू० ११.—42. औपसदेग्नौ होमप्रकरणम्—सू० ९.—43. आग्रयणप्रकरणम्—सू० २३.—44. वैश्वदेवप्रकरणम्—सू० ७.—45. आश्वयुजीप्रकरणम्—सू० ९.—46. गोमतां विधिप्रकरणम्—सू० २.—47. वृषोत्सर्गप्रकरणम्—सू० ६.—48. स्वस्त्ययनान्तरप्रकरणम्–सू० ८.—49. अष्टकाप्रकरणम्—सू० ७.—50. श्राद्धप्रकरणम्—सू० २१,—51. अन्वष्टकाश्राद्धप्रकरणम्—सू० १२.—52. अन्वष्टक्यां विशेषप्रकरणम्—सू० ५.—53. सपिण्डीकरणप्रकरणम्—सू० १६.—54. नान्दीमुखादिश्राद्धविधिप्रकरणम्–सू० ८.—55. फाल्गुनीपौर्णमासीयप्रकरणं—गोयज्ञादिप्रकरणं च—सू० १९.—56. मन्त्रभाष्यम् ।

End:

इति **चारायणीयमन्त्रभाष्यं भट्टहरिपालपुत्रदेवपालकृतं** संपूर्णं समाप्तम् । इति शुभम् ॥ शमस्तु ॥

संवत् ४७ स्राव ति पञ्चदश्यां परतः षष्ठ्यां मया बौबरामभट्टेन लिखितं स्वात्मार्थम् ॥ शुभं बोभवीतुतराम् ॥ सर्वत्र ॥ ॥

* *Nos.* 64—68, *Nîlamata purâṇa.*

Beginning:

श्रीनिवासं हरिं देवं वरदं परमेश्वरं ।
त्रैलोक्यनाथं गोविंदं प्रणम्याक्षरमव्ययम् ॥ १ ॥
परिक्षिद्वंशभृच्छ्रीमान्नृपतिर्जनमेजयः ।
पप्रच्छ शिष्यं व्यासस्य वैशम्पायनमन्तिकात् ॥ २ ॥

जनमेजयः ।

महाभारतसंग्रामे नानादेशा नराधिपाः ।
महाशूराः समायाताः पितॄणां मे महात्मनाम् ॥ ३ ॥
कथं काश्मीरिको राजा नायातस्तत्र कीर्तय ।
पाण्डवैर्धार्तराष्ट्रैश्च न वृतः स कथं नृपः ॥ ४ ॥
कश्मीरमण्डलं चैव प्रधानं जगति स्थितम् ।
[कथं नासौ समाहूतस्तत्र पाण्डवकौरवैः ॥ ५ ॥
किंनामाभूत्स राजा च कश्मीराणां महाशयः ।
कथं वासौ निशम्यैतन्नायातश्चात्मना तदा ॥ ६ ॥
नायातं भारतं युद्धं राजा काश्मीरिको महान्]

वैशम्पायनः ।

[सत्यमेतन्महाराज त्वया प्रोक्तं महीपते ॥ ७ ॥
यथा नासौ समायातः तन्निशामय सुव्रत ।
कुरुपाण्डववेलायां भूमिर्भगवता स्वयम् ॥ ८ ॥
पाविताभूद्दितिसुतानवतीर्णाञ्जघान यत् ।
तस्मिन्कालेत्र समभूद्राजा विशदकीर्तिमान् ॥ ९ ॥

* Collation and abstract of the Purâṇa by Mârtaṇḍa Śâstri, the former revised by myself.

Śl. 3. नानादेश्या.—Sâhebrâm.

Śl. 5*b*—22*b*, as well as all subsequent ślokas included between brackets [ ], are found in Sâh. MS. only, and are therefore spurious.

Śl. 7, read नायातो.

कश्मीरान्पालयन्सौम्य गोनन्द इति संज्ञया ।
असौ प्रतापकलितो दिशं सौम्यां समाश्रितः ॥ १० ॥
शुशुभे विक्रमोदग्रो मानी कलितसंस्थितिः ।
अथोत्थिते कलिमहाविरोधे दैत्यबन्धुना ॥ ११ ॥
वृष्णीनां कृष्णमुख्यानां जरासन्धेन भूभृता ।
अनेन बन्धुना मानस्थानमेष महीपतिः ॥ १२ ॥
काश्मीरिकोभ्यर्थनयाहूतः साहाय्यकाम्यया ।
गत्वासौ बन्धुगृह्यत्वाज्जरासन्धस्य भूपतेः ॥ १३ ॥
चक्रे साहाय्यकं धीमाञ्जरासन्धस्य भूपतेः ।
रुरोधाथ च कंसारेर्मथुरां मधुराकृतिः ॥ १४ ॥
बलैः स्वैर्बलवान्राजा त्रेसुस्ते यत्र दानवाः ।
भूरिशोथ बले भग्ने यादवानां बलाद्धतः ॥ १५ ॥
बलो बलेन रुरुधे महता तं जिगीषया ।
अतीव तुमुले तस्मिन्युद्धेन्योन्यजिगीषया ॥ १६ ॥
काश्मीरिकोसौ क्रुद्धेन बलेन बलवान्बलात् ।
रुद्धोभूत्पतितो भूमौ शस्त्रास्त्रक्षतविग्रहः ॥ १७ ॥
इत्यस्मिन्वीरकलितां गतिमाप्ते महात्मनि ।
दामोदराभिधस्तस्य सूनू राजाभवत्सुधीः ॥ १८ ॥
विभूतिकलितेनाथ समृद्धेन महात्मना ।
येन काश्मीरभू राज्ञान्विता सौम्या जहास ह ॥ १९ ॥
स राजबीजी सत्कीर्तिर्वीर्यशाली महाभुजः ।
अन्तश्चिन्तातुरो जातु न लेभे निर्वृतिं पराम् ॥ २० ॥
अहो महात्मा राजा स कथं नास हतो बलात् ।
द्वीपान्तर्वासिना तातो बलेन बलवान्मम ॥ २१ ॥
अथोपसिन्धुगान्धारविषयोभूत्स्वयंवरः ।
यत्राहूताः समाजग्मू राजानो वीर्यशालिनः ॥ २२ ॥
तत्रागतं समाकर्ण्य] वासुदेवं स्वयंवरे ।
जगाम माधवं योद्धुं चतुरङ्गबलान्वितः ॥ २३ ॥*

* Śl. 23 ends in Sâh. वासुदेवेन धीमता. The Śâr. MSS. show that several verses have been lost after śl. 23.

यादृशं वासुदेवस्य नरकेण सहाभवत् ।
ततः स वासुदेवेन युद्धे तस्मिन्निपातितः ॥ २४ ॥
अन्तर्वत्नीं तस्य पत्नीं वासुदेवोभ्यषेचयत् ।
भविष्यत्पुत्ररक्षार्थं तस्य देशस्य गौरवात् ॥ २५ ॥
ततः सा सुषुवे पुत्रं बालं गोनन्दसंज्ञितम् ।
बालभावात्पाण्डुसुतैर्नानीतः कौरवैर्न वा ॥ २६ ॥

जनमेजयः ॥

देशस्य गौरवं चक्रे किमर्थं द्विजसत्तम ।
वासुदेवो महात्मा यदभ्यषिञ्चत्स्वयं स्त्रियम् ॥ २७ ॥

वैशम्पायनः ॥

येव देवी उमा सैव कश्मीरा नृपसत्तम ।
आसीत्सरः पूर्णजलं सुरम्यं सुमनोहरम् ॥ २८ ॥
शालिमालाकुलं स्फीतं सत्फलाद्यैः समन्वितम् ।
स्वाध्यायध्याननिरतैर्यज्ञशीलैर्जनैर्युतम् ॥ २९ ॥
तपस्विभिर्धर्मपरैर्वेदवेदाङ्गपारगैः ।
क्षत्रियैः सुमहाभागैः सर्वशस्त्रास्त्रपारगैः ॥ ३० ॥
वैश्यैर्वृत्तिरतैः शूद्रैर्द्विजातिपरिचारकैः ।
देवतायतनोपेतं सर्वतीर्थमयं शुभम् ॥ ३१ ॥
पृथिव्यां यानि तीर्थानि तानि तत्र नराधिप ।
ऋष्याश्रमैरसम्बाधं शीतातपशुभं सुखम् ॥ ३२ ॥
अधृष्यं परराष्ट्राणां तद्भयानामकोविदम् ।
गोश्वनागादिबहुलं दुर्भिक्षातङ्कवर्जितम् ॥ ३३ ॥
अदेवमातृकं पुण्यं रम्यं प्राणभृतां हितम् ।
सर्वसस्यगुणोपेतमनातङ्कं बहुप्रजम् ॥ ३४ ॥
स्त्रीभिश्च सकुमाराभिर्देवालयसमाश्रयम् ।
दुष्टैर्भुजंगशार्दूलमहिषर्क्षैर्विवर्जितम् ॥ ३५ ॥

Śl. 28. After this verse the Śâr. MSS. insert कल्पारम्भात्प्रभृति यः । पुरा मन्वन्तराणि षट् ॥ अस्मिन्मन्वन्तरे जातम् ॥ and indicate thereby a considerable lacuna.

ब्रह्मघोषधनुर्घोषनित्योत्सवसमाकुलम् ।
केलिप्रायजनाकीर्णं नित्यहृष्टबुधावृतम् ॥ ३६ ॥
उद्यानारामसम्बाधवीणापटहनादितम् ।
नित्यशौण्डजनोपेतं सतां हृदयवल्लभम् ॥ ३७ ॥
नानापुष्पफलोपेतं नानाद्रुमलतोज्ज्वलम् ।
नानामृगगणाकीर्णं सिद्धचारणसेवितम् ॥ ३८ ॥
कश्मीरमण्डलं पुण्यं सर्वतीर्थमरिंदम ।
तत्र नागह्रदाः पुण्यास्तत्र पुण्याः शिलोच्चयाः ॥ ३९ ॥
तत्र नद्यस्तथा पुण्याः पुण्यान्यपि सरांसि च ।
देवालयं सुपुण्यं च तेषां चैव तथाश्रमाः ॥ ४० ॥
तस्य मध्येन निर्याता सीमन्तमिव कुर्वती ।
वितस्ता परमा देवी साक्षाद्धिमनगोद्भवा ॥ ४१ ॥

जनमेजयः ॥

मन्वन्तरेषु सर्वेषु यदासीद्विमलं सरः ।
कथं वैवस्वते जातं तन्मण्डलमिति प्रभो ॥ ४२ ॥
[ब्रूहि मे भगवन्किंचिन्नास्ति तेऽविदितं खलु ।
प्रियशिष्योसि तस्यर्षेर्व्यासस्यामिततेजसः ॥ ४३ ॥]

वैशम्पायनः ॥

इममर्थं पुरा जातु गोनन्दाख्यो नृपोत्तमः ।
तीर्थयात्राप्रसङ्गेन बृहदश्वमुपागतम् ॥ ४४ ॥
पूजयित्वा स नृपतिः पप्रच्छ नृपसत्तम ।
[सुखासीनं समादाय पाद्यार्घ्याद्यमनुक्रमात् ॥ ४५ ॥]

गोनन्द उवाच ॥

मन्वन्तरेषु पूर्वेषु नासीद्देशमिदं किल ।
कश्मीराख्यं बभूवास्मिन्कथं वैवस्वतेन्तरे ॥ ४६ ॥

Śl. 44, पुरा वत्स.—Sâhebrám.
Śl. 45, पप्रच्छ मुनिसत्तमं, Sâh.
Śl. 46, °सीदेतत्पुरं किल । Sâh.

बृहदश्वः ॥

राशिभोगो रवेर्मासः सौर इत्यभिधीयते ।
ऋतुस्तु मासौ द्वौ ज्ञेयावयनं तदृतुत्रयम् ॥ ४७ ॥
अयने द्वे तथैवाब्दं नृपैवं वर्षसंख्यया ।
द्वात्रिंशच्च सहस्राणि तथा लक्षचतुष्टयम् ॥ ४८ ॥
प्रोक्तं कलियुगं राजन्द्वापरं द्विगुणं स्मृतम् ।
त्रिगुणं तु तथा त्रेता कृतं ज्ञेयं चतुर्गुणम् ॥ ४९ ॥
[कलिमानं ४३२०००) द्वापरमानं ८६४०००) ।
त्रेतामानं १२९६०००) कृतमानं १७२८०००) ।
चतुर्युगैकसप्तत्या मन्वन्तरमिहोच्यते ।
युगप्रमाणं ४३२०००) मन्वन्तरप्रमाणं ३०६७२०००]
तस्मिन्मन्वन्तरेतीते प्रजाः सस्थाणुजङ्गमाः ॥ ५० ॥
भूर्लोकमाश्रिताः सर्वा नाशमायान्ति सर्वशः ।
एकार्णवं जगत्सर्वं तदा भवति भूपते ॥ ५१ ॥
हिमवान्हेमकूटश्च निषधो नीलपर्वतः ।
श्वेतश्च शृङ्गवान्मेरुर्माल्यवान्गन्धमादनः ॥ ५२ ॥
महेन्द्रो मलयः सह्यः शुक्तिमानृक्षवानपि ।
विन्ध्यश्च पारियात्रश्च न विनश्यन्ति पर्वताः ॥ ५३ ॥
शेषं विनश्यते सर्वं जम्बूद्वीपं विशेषतः ।
तदा विनष्टे लोकेस्मिन्महादेवः स्वयं प्रभुः ॥ ५४ ॥
आपो भूत्वेच्छया लोके तिष्ठत्यस्मिन्समन्ततः ।
सती देवी च तत्कालं तस्मिन्नौत्वं करोति हि ॥ ५५ ॥
मनुर्भविष्यंस्तस्मिंश्च सर्वबीजानि मायया ।
तदा स्थापयते राजंस्तां च नावं जगद्गुरुः ॥ ५६ ॥
मत्स्यरूपधरो विष्णुः शृङ्गे कृत्वापकर्षति ।
आकृष्य नावं तां देवस्तस्मिन्पर्वतमस्तके ॥ ५७ ॥
बद्ध्वा व्रजति भूपाल ह्यविज्ञातां तदा गतिम् ॥ ५८ ॥

[इति नीलमते मन्वन्तरपर्ययवर्णनम्]

End, according to No. 65 :

इत्येवमुक्तं जनमेजयस्य
व्यासस्य शिष्येण महाव्रतेन ।
क्षिप्तं न यद्ग्रन्थगुरुत्वभीत्या
समग्रशास्त्रैः खलु भारते वै ॥
सर्वत्र नैतद्विषयोपयोग्यं
तदा न चक्रे भगवान्महात्मा ।
अतीव हृद्यो बहुविस्तरेपि
जनप्रिये भारतपूर्णचन्द्रे ॥
नीलमते वितस्तामाहात्म्यम् । संपूर्णं नीलमतपुराणम् ॥

No. 127.

Chaurísuratapanchâśikâ, by Bilhaṇa.

Beginning :

श्रीपुरुषोत्तमायो[य] नमः ॥ ओं स्वस्ति ॥ श्रीप्रमथपतये नमः ॥ श्री-श्रीपतये नमः ॥

सर्वस्वं गृहवर्ति कुन्तलपतिर्गृह्णातु तन्मेपुन-
र्भाण्डागारमखण्डमेव हृदये जागर्ति सारस्वतम् ।
रे क्षुद्रास्त्यजत प्रमोदमचिरादेष्यन्ति मन्मन्दिरं
हेलान्दोलितकर्णतालकरटिस्कन्धाधिरूढाः श्रियः ॥ १ ॥
अयि किमनिशं राजद्वारे समुद्धुरकंधरे
कुवलयदलस्निग्धे मुग्धे विमुञ्चसि लोचने ।
अमररमणीलीलावल्गद्विलोचनवागुरा-
विषयपतितो न व्यावृत्तिं करिष्यति बिल्हणः ॥ २ ॥

अद्यापि तां कनकचम्पकदामगौरीमित्यादि

End :

इति चौरीसुरतपञ्चाशिका पण्डितबिल्हणकृता समाप्ता ॥

No. 129.

*Târachandrodaya, by Vaidyanâtha.**

Beginning :

श्रीगणेशाय नमः ॥
गणेशं नमस्कृत्य सत्यव्रतानामिहैवाशिषं वाददानः करोति ।
महीपालतारासुचन्द्रस्य वंशावळी वैद्यनाथो विशाला मुदैव ॥ १ ॥

* Extract by Vâmanâchârya Jhalkîkar.

End, fol. 80*b*, l. 3.

वीरोसी (?) जगदीशवर्तनमथो देव्यास्तथा सत्कथा-
मात्राणामपि वर्तनं सुललितं चक्रे कृती मैथिलः ।
ताराचन्दमहीमहेन्द्रचरितैरानन्दितो नित्यदा
काशीवासमथाकरोदयमहो गङ्गासमीपस्थितः ॥ २० ॥
इति श्रीताराचन्द्रोदये महाकाव्ये श्रीवैद्यनाथमैथिलकृता विंशतिः सर्गाः (!)॥
संवत् १७३६ समये चैत्र सु [शु] द्वपरिवा ॥

No. 130.

*Tripuradahana, by Ravibhû.**

Beginning :

श्रीगणेशाय नमः ॥ श्रीशंभवे नमः ॥
वपुरिति गौरच्छायं जयति विभोरभिदधाति गौरच्छायम् ।
त्रिकटुका येनाहिश्रेणीभूषणमिव स्वकायेनाहि ॥ १ ॥
निजया तन्वा नेत्रप्रमोदनं प्राणिनां वितन्वानेत्र ।
मतिबलमासाद्य मितं पुरदहनं रविभुवा समासाद्यमितम् ॥ १० ॥

Fol. 9*a*, l. 4 :

इति त्रिपुरदहने प्रथम आश्वासः ॥

Fol. 15*b*, l. 3 :

इति त्रिपुरदहने द्वितीय आश्वासः ॥

Fol. 21*b*, l. 8 :

बबन्धुरेव बन्धुरे स्ववर्त्मनि स्थितिं जनाः ।
पिनाकिनापि नाकिनाममोदि मोदकारिणा ॥ ६० ॥
इति त्रिपुरदहने तृतीयाश्वासः ॥

No. 133.

Daśâvatâra, by Kshemendra.

Beginning :

ओं नमो नारायणाय । अशेषविश्ववैचित्र्यरचनारुचये नमः ।
मायागहनगूढाय नानारूपाय विष्णवे ॥

Fol. 3*b*, l. 4 : इति श्रीदशावतारे मत्स्यावतारः प्रथमः ॥

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* Extracts by Vâmanâchârya.

Fol. 5*a*, l. 12 : इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशा० कूमावतारो द्वितीयः ॥

Fol. 6*b*, l. 9 : इति वराहावतार:

Fol. 10*a*, l. 3 : इति व्यासदासापराख्यक्षेमेन्द्रविरचिते दशा० नरसिंहावतारश्चतुर्थः ॥

Fol. 17*b*, l. 9 : इति व्यास० क्षेमेन्द्रवि० दशा० वामनावतारः पञ्चमः ॥

Fol. 19*a*, l. 10 : इति श्रीव्यास० क्षेमेन्द्रवि० दशा० श्रीरामावतारः षष्ठः॥

Fol. 32*a*, l. 5 : इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीरामचन्द्रावतारः सप्तमः ॥

Fol. 62*a*, l. 8 : इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीकृष्णावतारोष्टमः ॥

Fol. 65 : इति व्यासदासा० क्षेमेन्द्रकृते दशा० बुद्धावतारो नवमः ॥

End :

इत्येष विष्णोरवतारमूर्तेः कथामृतास्वादविशेषभक्त्या ।
श्री**व्यासदासा**न्यतमाभिधान**क्षेमेन्द्र**नाम्ना विहितः स्तवाग्र्यः ॥
इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशावतारे कर्क्यवतारो * दशमः ॥ समाप्तश्चायं दशावतारस्तवः ॥

यो मत्स्यकूर्मादिविचित्ररूपैराश्चर्यकारी हृदयस्य रत्नैः ।
श्रीमाननन्तः स्फुटशङ्खचक्रः श्रियेस्तु विष्णुर्विभवोदधिर्वः ॥ १ ॥
कश्मीरेषु बभूव **सिन्धुर**धिकः सिन्धोश्च निम्नाशयः
प्राप्तस्तस्य गुणप्रकर्षयशसा पुत्रः **प्रकाशेन्द्र**ताम् ।
विप्रेन्द्रप्रतिपादितान्नधनभूगोसङ्घकृष्णाजिनैः
प्रख्यातातिशयस्य तस्य तनयः **क्षेमेन्द्र**नामाभवत् ॥ २ ॥
तेन **श्रीत्रिपुरेशशैल**शिखरे विश्रान्तिसंतोषिणा
विष्णोः स्वल्पविलोकिताकृतिसुधासंवर्धितोत्कण्ठया ।
वाक्पुष्पैरमलैर्गुणप्रणिहितैर्म्लानशोभैः स्थिरै-
र्भक्तिव्यक्तदशावतारसरसः पूजाप्रबन्धः कृतः ॥ ३ ॥
स्तुतिसंकीर्तनाद्विष्णोर्विपुलं यन्मयार्जितम् ।
तेनास्तु सर्वलोकानां कल्याणकुशलोदयः ॥ ४ ॥

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* कर्क्की is the Kaśmîrian form for कल्की.

एकाधिकेऽब्दे विहितचत्वारिंशे सकार्त्तिके ।
राज्ये **कलशभूभर्तुः** कश्मीरेष्वच्युतस्तवः ॥ ५ ॥

No. 142.

Naishadhîyaṭîkâ, by Vidhyâdhara.

End of Sarga XI.,—fol. 220*b*, l. 9 :

लीलाद्योते [त] नगूढभावसुभगालंकारवृन्दान्विता
संसेव्या सुमनोवरैर्नवरं सप्रोल्लासिनी शोभना ।
चित्रासेचनके नलस्य चरिते बद्धास्पदा या सदा
टीका कान्तिगुणान्विता जयति सा साहित्यविद्याधरी ॥ १ ॥
श्री**सौर**द्विजवंशमौक्तिकमणिः श्री**रामचन्द्रो** भिष-
क्श्री**सीता** सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्री**विद्याधर**मात्मजं प्रसुषुवे साहित्यविद्याधरं
तद्ग्रन्थे विमले गतोतिविमलः सर्गोयमेकादशः ॥ २ ॥

अनैषधनिषाधानाम सर्गःसमाप्त [:] ॥ ६ ॥ इत्य**परार्जुनचौलुका** [क्य] चूडामणिराज**नारायणातवार**भुजबलमल्लमहाराजाधिराजश्रीम**द्वीसल**-**देवस्य** भारतीभाण्डागारे नैषधस्यैकादशोध्यायः निर्मलः सर्गोय-मेकादश [शः] अनैषधनिषाधा [?] नाम सर्गः समाप्तः ॥ ६ ॥

End of Sarga XXII.,—fol. 455*b*, l. 5 :

श्रीसौरिद्विजवंशमौक्तिकमणिः श्रीरामचन्द्रोभिष-
क्श्रीसीता सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्रीविद्याधरमात्मजं प्रसुषुवे साहित्यविद्याधरं
द्वाविंशस्य सवर्णने वितरणं सर्गं स चक्रे क्रमात् ॥ १ ॥

इति श्रीपण्डितविद्याधरविरचितायां नैषधदीपिकायां टीकायां द्वाविंशः स-र्गः समाप्तमिति ॥छ॥ नैषधदीपिकाविद्याधरीसंज्ञामलीलिखत् ॥ छ ॥ ग्रन्था-ग्रम् समस्तग्रन्थसंख्या २०५८६ ॥ छ ॥ ॥ छ ॥ शुभं भवतु कल्याणमस्तु ॥ छ ॥ ॥ छ ॥ संवत् १६४९ ॥ बरषे [वर्षे] मागशरशिदिश [शुदि ३] दिने वार भौमे लिखित । मोढज्ञातीयं पंम्वाजिगनाथलिषितः ॥ छ ॥ छ ॥ छ ॥ छ ॥ ० ॥ ० ॥ व्यासनारायणस्य ॥ चार्तुर्वेद्यज्ञातीयस्य इदं पुस्त-कम् ॥ नैषधविद्याधरी टीकां संपूर्णः ॥ ० ॥ ० ॥ छ ॥ श्री ॥ छ ॥ छ ॥ छ ॥

No. 154.

Bhāratamanjarī, by Kshemendra.

Beginning:

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १ ॥
समस्तवदनोद्गीतब्रह्मणे ब्रह्मणे नमः ।
नमः प्रजापतिभ्यश्च कृष्णद्वैपायनाय च ॥ २ ॥
वृद्धश्रवाः पुरा सूतो लोमहर्षणसंभवः ।
पौराणिको मुनीन्द्रष्टुं नैमिषारण्यमभ्यगात् ॥ ३ ॥

End (for which compare *Ind. Ant.* I. 307, note):—

इति **क्षेमेन्द्र**विरचितायां **महाभारतमञ्जर्यां** परिपूर्णो हरिवंशः॥
कास्मीरेषु [कश्मीरेषु] गुणाधारः **प्रकाशेन्द्रा**भिधोभवत् ।
नानार्थिसार्थसंकल्पपूरणे कल्पपादप [:] ॥
संपूर्णदानसंतुष्टाः प्राहुर्यं ब्राह्मणाः सदा ।
इन्द्र एवासि किं लेकः प्रकाशस्ते गुणोधिकः ॥ १ ॥
यस्य मेरोरिवोदारकल्याणपूर्णसंपदः ।
अवारितमभूद्गेहे भोज्यसत्त्रं द्विजन्मनाम् ॥ २ ॥
सूर्यग्रहे त्रिभिर्लक्ष्यै[क्षै]र्दत्त्वा कृष्णाजिनत्रयम् ।
अल्पप्रदोस्मीत्यभवत्क्षणे लज्जानताननः ॥ ३ ॥
स्वयंभुशंभुविजये यः प्रतिष्ठाप्य देवताः ।
दत्त्वा कोटिचतुर्भागं देवद्विजमठादिषु ॥ ४ ॥
पूजयित्वा स्वयं शर्वं प्रसरद्बाष्पनिर्झरः ।
गाढं दोर्भ्यां समालिङ्ग्य यस्तत्रैव व्यपद्यत ॥ ५ ॥
क्षेमेन्द्रनामा तनयस्तस्य विद्वत्सपर्यया ।
प्रयातः कविगोष्टीषु नामग्रहणयोग्यताम् ॥ ६ ॥
आचार्यशेखरमणेर्विद्याविवृतिकारिणः ।
श्रुत्वा**भिनवगुप्ता**ख्यात्साहित्यं बोधवारिधेः ॥ ७ ॥
श्रीमद्भागवताचार्य**सोमपादा**ब्जरेणुभिः ।
धन्यतां यः परां प्राप्तो नारायणपरायणः ॥ ८ ॥

कदाचिद्ब्राह्मणेनैत्य स रामयशसार्थितः ।
संक्षिप्तां भारतकथां कुरुष्वेत्यार्यचेतसा ।। ९ ।।
तमूचेहं करोम्येव प्रागेतच्चरितं मया ।
दृष्टः सत्यवतीसूनुः स्वप्ने ज्ञाननिधिर्यतः ।। १० ।।
तं नमस्कृत्य वरदं सज्जोहं त्वत्समीहिते ।
इत्युक्त्वा स्वप्नदृष्टस्य मुनेस्तुष्टाव तद्वपुः ।। ११ ।।
नमो ज्ञानानलशिखापुञ्जपिञ्जजटाभृते ।
कृष्णायाकृष्णमहसे कृष्णद्वैपायनाय ते ।। [इत्यादि]
इति व्यासाष्टकं कृत्वा महाभारतमञ्जरीम् ।
स चक्रे विबुधानन्दसुधास्यन्दतरंगिणीम् ।।
समाप्तेयं महाभारतमञ्जरी ।। कृतिः कवेः
व्यासदासापरनाम्नः **प्रकाशेन्द्र**सूनोः **क्षेमेन्द्रस्य** ।।
अहो कविसरस्वत्या विचित्रेयं प्रसन्नता ।
सद्यो मलिनतां वक्त्रे खलानां जायते यया ।।
मद्वचोदर्पणतले महाभारतदिग्द्विपः ।
समस्तावयवोप्येष मुष्टिमेय इवेक्ष्यते ।।
रत्नोदारचतुःसमुद्ररशनां भुक्त्वा भुवं कौरवो
भग्नोरुः पतितः स निष्परिजनो जीवन्वृकैर्भक्षितः ।
गोपैर्विश्वजयी जितः स विजयः कक्षैः क्षता वृष्णय-
स्तस्मात्सर्वमिदं विचार्य सुचिरं शान्त्यै मनो दीयताम् ।।
फुल्लेन्दीवरसुन्दरद्युतिमुषः शौरेः शरीरत्विषः
पायासुर्निजनाभिपङ्क[ज]रजोलुब्धालिमालोपमाः ।
याः कुर्वन्ति शशाङ्कबिम्बविष[श]दे लक्ष्मीमुखाब्जे मुहुः
कस्तूरीरसपत्रभङ्गसुभगा लक्ष्मीप्रभाविभ्रमम् ।।
एष विष्णुकथातीर्थपुण्यवत्सलिलोक्षितः ।
प्राप्तः सामान्यजल्पोपि क्षेमेन्द्रोद्य कवीन्द्रताम् ।।
शुभम् ।। ओं नमो भगवते वासुदेवाय ।।
संवत् १२ द्वार्व (?) ति अष्टम्यां परतः शुभम् ।।

No. 170.

*Specimen of a translation of the Râjataraṅgiṇî.**

I. 1-107.

1. Reverence to Hara, who (grants his worshippers' desires) like the tree of Paradise, who is beautified by a seam of light emitted by the jewels that are concealed in the heads of the serpents adorning him, and in whom those freed (from the circle of births) find eternal rest.

2. May both the halves of the body of the god, whose cognizance is the bull, and who is united with his spouse, give you glory,—the left, whose forehead wears a saffron Tilak, the colour of whose throat near the ear is fair like the splendour of the ocean-born (moon), and is enhanced by numerous tremulous earrings, and whose breast wears a faultless boddice; — the right, whose forehead carries a flame of fire, the colour of whose throat near the ear is concealed by the ocean-born (poison) and enhanced by numerous playfully moving snakes, and whose chest is encircled by the lord of snakes as by a boddice.

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1. G[1] and other MSS. read *bhûshâhîna* instead of *bhûshâbhogi.* Hara or Śiva wears a serpent instead of a Jenvî or brahminical string, and smaller serpents instead of bracelets. The Kaśmîrians, being Śaivas, consider Śiva to be the Universal soul, and expect to be absorbed by him. The preposition *pra* in *pralîna,* which adds force to the meaning of the root, indicates that absorption is complete,—*sâyujya,*not *sâlokya.*

This verse, it seems to me, is an imitation of Bâṇa's *Śrîharshacharita* I. 1.

2. A translation of this verse being impossible, I have given a paraphrase. Almost the whole of its first three *pâdas* is made up of a succession of puns. Śiva is invoked in his form of Ardhanârî, in union with Pârvatî. The words describing the appearances of the two halves are chosen in such a manner that they apply to the female form and its dress as well as to the male. *Kuṇḍalin,* lit. 'containing a ring,' must be taken as, I think, in the sense of 'earring' or 'necklace,' when it refers to *Pârvatî. Jaladhijachhhâyâchha* if referred to Pârvatî must be dissolved into *jaladhijachhâyâvadachchha;* if referred to Śiva into *jaladhijachchhâyayâ chha* or *âchchha=âchhâdita.* In the description of Śiva, *ahîna* must be dissolved into *ahînâm ina,* 'the lord of snakes,'

* The text has been corrected according to two collated copies written by Ganakâk Pandit, G[1] and G[2], and the copy in the Government collection, *Ch.*

3. Worthy of praise is that quality of true poets, whatever it may be, which enables them to sprinkle with the nectar (of their song), and thereby to preserve, their own bodies of glory as well as those of others.

4. Who else but poets resembling the Prajâpatis (in creative power), and able to bring forth lovely productions, can place the past times before the eyes of men?

5. If the poet did not see in his mind's eye the existences which he is to reveal to men, what other indication would there be that he is a divine seer?

6. Though for its length the story does not show much variety, still there will be something in it that will gladden the virtuous.

7. That virtuous (poet) alone is worthy of praise who, free from love or hatred, restricts his muse to the exposition of facts.

8. If I narrate again the subject-matter of tales of which others have treated, still the virtuous ought not to turn their faces from me without hearing my reasons.

9-10. How great a cleverness is required in order that men of modern times may complete the account given in the books of those who died after composing each the history of those kings whose contemporary he was! Hence in this narrative of past events, which is difficult in many respects, *my* endeavour will be to *connect*.

11. The oldest extensive works, containing the royal chronicles (of Kaśmîr) have been lost in consequence of (the appearance) of *Su-*

Vâsuki, who serves Śiva instead of the Jenvî. 'Near the ear' *may* also be referred to the sentence beginning with *dadhat*. The ocean-born poison is the Halâhala which Śiva swallowed.

4. The Prajâpatis are fourteen in number. They caused the successive creations of the world.

Verses 9 and 10 form a *yugalaka*, or couplet, *i. e.* they are interlaced in their construction : compare *Kávyâdarśa* I. 13, comment. They give the 'reasons' alluded to in v. 8. *Yat* must be taken as a conjunction, depending on *kiyad idaṁ dâkshyam*. *Sarvaprakâraskhalite*, 'which is difficult in many respects,' means literally 'in which there are dangers of mistakes of all kinds.'

11. Suvrata apparently wrote a *hand-book* of the history of Kaśmîr, to be committed to memory in the schools, which, as usual in India, caused the loss of the more ancient books on the same subject.

vrata's composition, who condensed them in order that (their substance) might be easily remembered.

12. *Suvrata's* poem, though extensive, does not easily reveal its meaning, since it is made difficult by misplaced learning.

13. Owing to a certain want of care, there is not a single part in *Kshemendra's* 'List of Kings' free from mistakes, though it is the work of a poet.

14. Eleven works of former scholars which contain the chronicles of the kings, I have inspected, as well as the (Purâṇa containing the) opinions of the sage *Nîla*.

15. By looking at the inscriptions recording the consecration of temples and grants, at the laudatory inscriptions, and at the Manuscripts, the worry arising from many errors has been overcome.

16. Four among the fifty-two rulers whom they do not mention,

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13. Regarding Kshemendra see above, the Report.

14. Regarding the *Nîlamatapurâṇa* see above, the Report, and above, pp. lv. *seqq*.

15. According to my interpretation of this passage, Kalhaṇa used four kinds of records:—(1) the *pratishṭhâśâsana* edicts, *i.e.* inscriptions recording the erection and consecration of temples or other buildings and monuments, such as are to be found on almost all temples, religious or even profane buildings (such as palaces), on images, funeral monuments, and so forth; (2) the *vastuśâsana* edicts, *i.e.* inscriptions recording grants of things, chiefly of land, and perhaps also of allowances, such as are found engraved on copper-plates; (3) *praśastipaṭṭas,* tablets containing laudatory inscriptions of persons or places, such as now are found sometimes in temples or other public buildings, *e.g.* the *Arbudapraśasti* in Vimalaśâha's temple at Dailwarra; (4) the *śâstras,* the works on the various sciences, or, to use a short expression, the *Manuscripts* of Sanskrit books, which in Kaśmîr mostly give at the end some information regarding the author, and the king under which the author wrote, together with the date.

This interpretation comes nearest to Professor Lassen's,—vide *Ind. Alt.*, 2nd ed., II. 20,—from whom I differ in the interpretation of *śâstra* 'only.' He gives too narrow an explanation, considering it to mean 'law-books.'

16. *Gonanda* is the reading of all Śâradâ MSS. Regarding the

on account of the loss of the records, viz. *Gonanda* and (his successors), have been taken from the *Nîlamata* (Purâṇa).

17-18. Having read the opinion of the Pâśupata Brahman *Helârâja*, who formerly composed a 'List of Kings' in twelve thousand ślokas, *Padmamihira* entered in his work the eight kings, beginning with *Lava*, who preceded *Aśoka* and his successors.

19. Those five kings also, among whom Aśoka is the first, *Śrîchhavillâkara* declared (to have been taken) from the fifty-two (lost ones). For his verse is as follows:—

20. "The five princes from *Aśoka* to *Abhimanyu*, who have been enumerated, have been obtained by the ancients out of the fifty-two (lost ones)."

21. This narrative (of mine), which is arranged (in proper order) and resembles a medicine, is useful for increasing as well as diminishing the (statements of previous writers regarding) kings, place and time.

22. What intelligent man does not rejoice at such a compilation, which treats of the numberless events of ancient times?

23. When (the hearer) has well pondered over the sudden appearance of created beings that lasts for a moment only, then let him

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meaning of *âmnâya*, 'tradition,' 'records,' see below, I. 45, and the *Pet. Dict.* s. v. The four rulers intended are Gonanda I., Dâmodara I., Dâmodara's queen, and Gonanda II.: see above, the Report.

17. *Mahâvratin*, which I have translated by *Pâśupata*, has been usually taken to mean simply 'ascetic.' I should think that a particular sect of ascetics is intended. *A* Helârâja, who was a Kaśmîrian and lived probably in the 9th or 10th century, has written a commentary on the *Vâkyapadîya*, of which fragments are still extant; see Kielhorn in the *Ind. Ant.*, III. p. 285.

This and the following verses show that Kalhaṇa believed that altogether seventeen kings out of the number of the fifty-two forgotten ones had been rescued.

21. *Yuktâ*, 'arranged in proper order,' may possibly mean *parimitâ*, 'of limited extent.' The verse gives the key to Kalhaṇa's method.

23. *Śânta* is one of the nine *Rasas*, 'flavours or sentiments,' which ought to underlie poetic compositions. Kalhaṇa, who has to tell many commonplace events, and to go through endless repetitions,

consider how this (work) is hallowed by the prevalence of the Sentiment of Quietism.

24. Imbibe, therefore, straight with your ears this 'River of Kings,' which is made agreeable by an under-current of powerful sentiment.

25. Formerly, from the beginning of the Kalpa, the land in the womb of the Himâlaya was filled with water during the periods of six Manus, (and constituted) the *Lake of Satî.*

26-27. Afterwards, when the period of the present Manu *Vaivasvata* had arrived, the Prajâpati *Kaśyapa* caused Druhiṇa, Upendra, Rudra, and other gods to descend, caused (the demon) *Jalodbhava,* who dwelt in that lake, to be killed, and changed it into a country, known on earth as *Kaśmîr*.

28. Nîla, the lord of all Nâgas, whose regal parasol is formed by the circular pond (filled with) the stream of the Vitastâ's newly rising water, protects it.

29. There Gaurî, though she has assumed the form of the Vitastâ, still keeps her wonted inclinations. (For in her river-shape) she turns her

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is anxious to prove, in order to guard his character as a poet, that his composition is not *nîrasa*.

24. The correct reading in the last *pâda* is that given by *Ch.* and G[2]: *spashṭam anga râjataranginî.* G[1] has *spashṭamarmâ. Anga* to be construed with *nipîyatâm*.

25-27. The legend of the Satîsaras, of its desiccation, and of the destruction of the demon Jalodbhava (Water-born), who had made it his dwelling and devastated the surrounding countries, is told at considerable length in the *Nîlamatapurâṇa*,—see the Report. The gods who assisted Kaśyapa were Brahma, Vishṇu, and Śiva, as stated in the text.

28. The annotator of G[1] says: *virîvishayasthitena nîlanâgena viranâga iti prasiddhena*. Conventionally the Vitastâ is said to take its origin from the circular pond called Vîrnâg or Virnâg, situated about fifteen miles to the south-east of Islâmâbâd, at the foot of the Banihâl. Kalhaṇa calls this pond *âtapatra*, 'the royal parasol' of Nîlanâga, who is supposed to reside in or under it. The circular form is the *tertium comparationis,* which suggested the far-fetched simile. Regarding the Vîrnâg compare Vigne, *Travels*, I. 332.

face towards the ravine (*guha*), just as (in her godlike form) she turns it towards (her son) Kumâra (*guha*); (in her river-shape) the mouths of the Nâgas (*nâgamukha*) drink her abundant water (*âpîtabhûripayâḥ*), just as (in her god-like form) (her) elephant-faced (son Gaṇeśa, *nâgamukha*) drank her abundant milk (*âpîtabhûripayâḥ*).

30. That (country) is inhabited by Nâgas gleaming with the splendour of various jewels, chief among whom are Śankha and Padma, and thus resembles the town of Kuvera, the depository of the nine treasures (chief among which are Śankha and Padma).

31. To shelter, forsooth, the Nâgas, who came afraid of Garuḍa, it stretched its arms out behind its back in the guise of a wall of mountains

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29. The annotator of G[1] says: *guhonmukhî—kumârasaṁmukhî kandarâbhimukhî cha; nâgamukhâpîtabhûripayâ nâgamukhena gajavadanena âpîtam bhûri payo dugdhaṁ yasyâḥsâ nâgânâṁ mukhena âpîtaṁ bhûri payo yasyâḥ* [*sâ cha*]; *yathâ gaurî pârvatî, vitastâtvaṁ yâtâpyuchitâṁ ruchiṁ ichchhâṁ nojjhati na tyajati svaruchiṁ sedikâṁ* [*svechchhâṁ*] *nâtyajad gaurî nochitâṁ ruchiṁ guhonmukhîtyâdikâṁ vitastâtve tyajati tatrâpi tatkâraṇam.* The *guha* or ravine towards which the Vitastâ turns her face is the pass of Bâramûla.

30. The Nâgas are the snake-formed deities supposed to reside in the springs and lakes of Kaśmîr. They appear to be originally personifications of the former. The winding, restless water easily suggested the comparison with a snake. Now the large springs are called *nâg*, and the small ones *nâginy*, the latter being supposed to be the residence of the females of the Nâgas. The Nâga Mahâpadma is the tutelary deity of the Vollur lake, which is frequently simply called *Mâhapadma; vide, e.g., Śrîkaṇṭhacharita* III. 9, and Jonarâja thereon. Śankhanâga resides, according to Sâhebrâm's *Tîrthasaṁgraha*, in a lake near *Dharindha*, in the Lâr pargaṇa.

31. Kaśmîr is here personified and supposed to face Garuḍa, who chased the Nâgas through the 'Gate' of the Valley at Bâramûla. Under this supposition it becomes intelligible how the mountain-chains surrounding the country can be likened to 'arms stretched out behind the back.' The story of the Nâgas' flight to Kaśmîr occurs in the *Nîlamatapurâṇa*.

32. There (worshippers) touching the wooden image of the husband of Umâ at the Tîrtha called Pâpasûdana obtain heavenly bliss and final liberation as their rewards.

33. There the goddess *Sandhyâ* produces water on an arid mountain, and shows the presence of merit and the absence of sin.

34. There self-created fire, rising from the bowels of the earth, receives with numerous arms of flame the offerings of the sacrificers.

35. There the goddess Sarasvatî herself is seen in the form of a swan swimming on a lake situated on the summit of Mount *Bheḍa*, which is sanctified by the source of Gangâ.

36. There, even now, drops of sandal-ointment offered by the gods are to be seen in *Nandikshetra*, in the temple, the habitation of the immortals.

37. There, after looking on the goddess Śâradâ, (the worshipper) at once reaches the river *Madhumatî* and Sarasvatî who is worshipped by poets.

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32. The locality intended is the Pâpasûdana Nâga or Kapaṭeśvara Tîrtha, said to be in the Koṭahâra parganâ near Islâmâbâd,—*Kapaṭeśvara, Koṭihiragrâme Koṭahârâkhyavishaye*, G[1]. Comp. *Śrîkaṇṭhachar*. III. 14, where the other name of the Tîrtha, Kapaṭeśvara, is given.

33. *Bhranganâmavishaye devalagrâmasamîpasthale*, G[1]. The story how a certain Mâyâvaṭu, son of Bhadreśvaravaṭu, brought the goddess Saṁdhyâ-Gangâ to his *âśrama* near Deval, in the Bhring parganâ, is told at length in the *Saṁdhyâmâhâtmya*.

34. The Svayambhû Agni here mentioned is the burning naphtha spring in Kamrâj or Kramarâjya, near Sopur. So also G[1]—*Kramarâjye svaimiti prasiddhaḥ*, and Sâhebrâm, *Tîrthasaṁgraha*.

35. *Bheḍagiri—bheḍabhraṇḍû iti prasiddaḥ*, G[1].—The *Gangâmâhâtmya*, No. 56, mentions the hill.

36. *Nandikshetra nâranâmagrâme*, G[1]. It is situated in the Lâr pargaṇa, not far from the Haramukuṭagangâ, and is a station on the pilgrimage to the latter: see also *Jour. As. Soc. Beng.* XXXV. 226. So also Sâhebrâm's *Tîrthasaṁgraha*. Surâvâsaprâsâda *may* be a N. pr.

37. *Śrîśaile harel iti prasiddhe sthale daraddeśasamîpavartini*, G[1]. *Hôril* is found on the Survey map in the parganâ Khuyahâm, to the north of the Vollur lake, into which latter the Madhumatî falls, as marked on the native map. Sâhebrâm (*Tîrthasaṁgraha*) places these *tîrthas* in Lolâb.

38. In that (country) which is adorned by Keśava-Chakrabhṛit, and by Śiva-Vijayeśa and other (deities), there is not a space as large as a grain of sesamum which has not its Tîrtha.

39. The country may be gained by the strength of spiritual merit, but not by armies of soldiers. Hence people there are chiefly anxious about the next world.

40. There the rivers are free from dangers and aquatic monsters, provided with warm bath-houses for the winter, and comfortable places (for descending) into the current.

41. Out of respect, as it were, the Sun does not fiercely shine, during summer even, in that (country) which has been created by his father, as he knows that it ought not to be tormented.

42. Things that elsewhere in the three worlds are difficult to find, viz. lofty halls of learning, saffron, icy water, and grapes, are common there.

43. In these three worlds the jewel-producing region of Kuvera is (chiefly) worthy of praise; (next) in that (region) the mountain range, the father of Gaurî; and (thirdly) the country which is enclosed by that (mountain).

44. Fifty-two princes, beginning with *Gonanda*, who in the Kaliyuga were contemporaries of the Kurus and of the sons of Kuntî, have not been recorded.

45. In consequence of the demerit of those rulers of the land of *Kaśyapa*, no poets of creative power, who produced their bodies of glory, existed in those times.

46. We pay reverence to that naturally sublime craft of poets, without whose favour powerful princes are not remembered, although the earth that is girdled by the oceans was sheltered under the protection of their arms as in the shade of a forest.

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38. *Chakrabhṛit keśavaḥ chakradhara iti prasiddhaḥ; vijayeśa îśâna bijyabrâr iti prasiddhaḥ*, G[1]. The ancient fane of Vishṇu-Chakradhara lay on a low hill, situated about a mile below Bîjbrôr, on the left bank of the Vitastâ, and is now called Châkdhar. See Report, p. 18. Bîjbrôr or Bîjbihâr is too well known to need any further notice. But compare Vigne, II. 23.

43. The father of Gaurî, *i.e.* the Himâlaya.

44. Kuvera is the regent of the North, and the possessor of the nine treasures.

47. Without thee, O brother composer of true poetry, this world does not even dream of the existence of its chiefs, though they rested their feet on the temples of elephants, though they won prosperity, though maidens, moons of the day, dwelt in their palaces,—without thee the universe is blind, why (praise) thee with a hundred hymns?

48-49. Some (authors) have given this (following) calculation of the years wrongly, as they were deceived by the statement that *Gonanda* and his successors protected Kaśmîr during twenty-two hundred and sixty-eight years in the Kaliyuga, (and) that the Bhârata (war) took place at the end of the Dvâpara yuga.

50. If the years of the kings, the length of whose reigns is known, are added together (and deducted) from the passed period of the Kaliyuga diminished by that (time which elapsed between the beginning of the Kaliyuga and the Bhârata war), no rest remains.

51. When six hundred and fifty-three years of the *Kaliyuga* had passed away, the Kurus and Pâṇḍavas lived on the earth.

52. At present, in the twenty-fourth year (of) the Laukika (era), one thousand and seventy years of the Śaka era have passed.

53. On the whole, at that (time) two thousand three hundred and thirty years have elapsed since (the times of) *Gonanda (III.)*.

54. Twelve hundred and sixty-six years are supposed (to be comprised) in the sum of the reigns of those fifty-two kings.

55. Since the Great Bear moves in a hundred years from one Nakshatra to the other, the author of the (*Bṛihat*) *Saṁhita* has thus given his decision regarding its motion in this (verse):—

48-49. In the text read कश्मीरान्. कश्मीराः not काश्मीराः is the form which the Śárạdâ MSS. give everywhere. The two verses form a *yugalaka* or *yugma*, and v. 48 must therefore be taken as depending on the words *iti várttayâ vimohitâḥ*, which occur in the second half of v. 49.

50. I am unable to make anything of this verse, except by taking *tad* in *tadvivarjitát* to refer to *bhâratam* in v. 49. For with any other explanation the figures must come wrong, and the verse must be taken as part of the *pûrvapaksha*, which it is not, as the opinion of the 'some' has been done with in the preceding verses.

52. Regarding the Laukika or Saptarshi era see above, the Report.

55. The proper reading, instead of the उचारे of the Calcutta and Paris editions, is तचारे, which is found in all Śâradâ MSS. The mistake has been caused by the resemblance of Śâradâ *u* and *ta*.

56. "When king *Yudhishṭhira* ruled the earth, the Munis (the Great Bear) stood in (the Nakshatra) Maghâḥ. His reign fell 2526 years (before) the Śaka era.

Gonanda I.

57. The brave king of *Kaśmîr Gonanda* was worshipped by the region (of the North), which *Kailâsa* lights up (with the glitter of its snow), and rolling *Gangâ* clothes with a soft and transparent garment.

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56. The verse is found *Bṛihat Saṁhitâ* XIII. 3.

From vv. 48-56, which give the chronological basis of the *Taranginî*, it would appear that the statement of the *Nîlamata*, which makes Gonanda II. contemporary with the Kurus and Pâṇḍavas, was the starting-point common to Kalhaṇa and other chronologists. But while others placed Gonanda in the beginning of the Kaliyuga, guided by the tradition that the Great War occurred at the end of the Dvâpara-yuga, Kalhaṇa used Varâhamihira's date of Yudhishṭhira, 2526 before Śaka, or 653 Kali, to determine the beginning of the Gonandas. He then cut down or lengthened (*vide* above, v. 21) the reigns of the Kaśmîrian kings until their sum total *plus* 653 agreed with the time which had elapsed between the year in which he began to write, viz. 1070, and the beginning of the Kaliyuga. His equation, as has been shown by Wilson, Troyer, and others, is—

Years of the Kaliyuga elapsed in Śaka		Fifty-two lost kings of Kaśmîr—	
			1266 (v. 54)
1070 = 1070		Kings from Gonanda III.	+ 2330 (v. 35)
+ 3179			+ 653 (v. 51)
4249			4249

The expressions *prâyaḥ*, 'on the whole' (v. 53), and *matâḥ* (v. 54), seem to me further proof (in addition to the direct statement, v. 21) that Kalhaṇa did make alterations in the length of the reigns. Another circumstance shows with what levity Kalhaṇa worked. The period of 1266 years begins with the reign of *Gonanda I.;* and *Gonanda II.*, his grandson, was, according to the Purâṇa, the infant king when the Great War began. Nevertheless he assumes that the coronation of Yudhishṭhira occurred in the first year of Gonanda I., as he places the whole of the 1266 years after Kali 653, in which Yudhishṭhira was installed on the throne, according to Varâhamihira.

57. This as well as the subsequent stories regarding Dâmodara and Gonanda II., down to v. 82, are taken from the *Nîlamatapurâṇa*.

58. The earth, afraid as it were that *Śesha's* poison might be infused into her, left the serpent's body and rested in the king's arm that was adorned by the jewel sacred to Garuḍa.

59. *Jarâsandha*, his relation, called on him for help. With a large army he besieged *Mathurâ*, (the town) of *Kṛishṇa*.

60. When he pitched his camp on the banks of the *Kâlindî*, the fame of (the hostile) warriors vanished together with the smiles of the females of *Yadu's* race.

61. Once (Balarâma), whose ensign is the plough, engaged that warrior in battle in order to protect his entirely shattered forces.

62. The bridal wreath of the goddess of victory faded, since it remained long in her hands, while those warriors of equal strength were combating each other and the result was doubtful.

63. Finally, with limbs wounded by each other's weapons, the king of *Kaśmîr* embraced the earth, and the scion of *Yadu* the goddess of victory.

Dâmodara I.

64. When that brave warrior travelled the road which great heroes easily find, his son, the illustrious *Dâmodara*, protected the earth.

65. That proud prince, though he had obtained a kingdom which was distinguished by affording the means of enjoyment, found no peace because he brooded over the death of his father.

66. Then that (hero), whose arm, (strong) like a tree, was burning with pride, heard that the *Vṛishṇis* had been invited by the *Gândhâras* on the banks of the Indus to an approaching Svayaṁvara, and that they had come.

67. Then, (impelled) by excessive fury, he undertook on their approach an expedition against them, obscuring the sky with the dust that the horses of his army raised.

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58. The jewel sacred to Garuḍa, the destroyer of the Serpents, is the emerald. Read देहं with the Śâr. MSS. instead of the nonsensical देशं of the editions.

64. The road to Svarga is meant.

65. Read here and elsewhere with the Śâradâ MSS., काश्मीरिकः instead of काश्मीरकः

66. Regarding the Gândhâras on the Sindhu see Cunningham, *Anc. Geog.* 47 *seqq.* Vṛishṇi is another name of the Yâdavas. In the text read दर्पोष्णिदोर्द्रुमः

68. In the battle with those (foes), the bride, who was about to choose a husband and was impatient for the wedding, was slain. Then the celestial maidens chose husbands in *Gândhâra-land*.

69. Then the valiant ruler of the earth-disc, attacking, in the battle with the god whose weapon is the war-disc, the disc-like array of his enemies, went to heaven by the road of the edge of the battle-disc.

70. Then *Kṛishṇa*, the descendant of *Yadu*, ordered the Brahmans to install the (king's) pregnant widow *Yaśovatî* on the throne.

Yaśovati.

71. When the servants of the *slayer of Madhu* at that time became angry, he, reciting this stanza from the Purâṇa, reproved them :—

72. "*Kaśmîr*-land is *Pârvatî;* know that its king is a portion of *Śiva*. Though he be wicked, a wise man who desires (his own) welfare will not despise him."

73. The eyes of men, who formerly regarded with contempt (the country and the queen) as two females and objects of enjoyment, looked (after this speech was uttered) upon (Yaśovati) as the mother of her subjects, and (upon the country) as a goddess.

74. Then in the proper month that queen bore a son endowed with divine marks, a new sprout of the family tree which had been consumed by fire.

75. The Brahmans performed the coronation and kindred rites for him together with his Jâtakarma and other sacraments.

76. The infant king received afterwards, together with the regal dignity, the name of his grandfather, *Gonanda*.

Gonanda II.

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68. The editions read निघ्नतिस्म, a corruption of which is also found in *Ch.*; G[1] reads निघ्यतेस्म The former reading gives no sense. *Nighnyate* is apparently intended for *nihanyate*, and it is just possible that Kalhaṇa used this incorrect form on account of the metre.

69. The numerous puns on the word *chakra*, disc, make this verse dear to the Pandit. *Chakradhârâdhvanâ*, 'by the road of the edge of the battle-disc,' may also be dissolved, *châkradhâraḥ kṛishṇaḥ, sa eva panthâstena*, and be translated ' the road (being opened to him by) Kṛishṇa, the bearer of the war-disc.' To be slain by a person as holy as Kṛishṇa would, of course, ensure heaven to the victim. Perhaps Kalhaṇa intended it to be taken both ways.

73. The earth, or the country, is always considered to be the *wife* of the king.

76. Read with the Śâradâ MSS. नरेन्द्राश्रिया, instead of नगेन्द्रश्रिया as Troyer and the Calcutta edition have.

77. Two nurses were engaged in rearing him, the one gave her milk, the other complete prosperity.

78. The ministers of his father, who were careful that his being pleased should not remain without results, bestowed wealth upon his attendants even when he smiled without cause.

79. When his officers, unable to understand his infant stammering, did not fulfil his orders, they considered themselves guilty of a crime.

80. When the infant king ascended his father's throne, he whose legs were dangling in the air did not banish (from the hearts of his subjects) the desire (to prostrate themselves) before his footstool.

81. When the ministers decided the legal and religious disputes of the subjects, they listened to (the opinion of the child) whose locks were moved by the wind from the *chaurîs.*

82. Thus (it happened that) the king of Kaśmîr, being an infant, was taken neither by Kurus nor Pâṇḍavas to assist them in the Great War.

Thirty-five kings lost.

83. Thirty-five kings who followed him, and whose names and deeds have perished in consequence of the loss of the records, have been immersed in the ocean of oblivion.

Lava.

84. After them *Lava,* an ornament of the earth, a favourite of Victory that is clothed in a flowing robe of fame, became king.

85. The roar of his army, which roused the universe from its slumber, sent—O wonder!— his enemies to their long slumber.

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77. The second nurse is the *earth,* or the country, which gave him entire prosperity.

78. It is the custom and the duty of kings to give presents whenever they are pleased. The ministers watched lest the custom should be neglected in the case of the infant king, and gave presents whenever he smiled.

80. Read हृता with the Śâradâ MSS. instead of कृता. *Utkaṇṭhâ pâdapîthasya,* 'the desire for the footstool,' means the desire to use the footstool for its legitimate purposes, *i.e.* for touching it with the forehead. The persons from whom this desire was *not* taken are not named. Hence it must be understood that everybody, all the king's subjects, are meant. The verse is intended to furnish another proof that this infant king was respected quite as much as any grown-up ruler could have been.

86. Constructing eighty-four lakhs of stone buildings, he founded the town of *Lolora*.

87. After giving to a community of Brahmans the Agrahâra of *Levâra*, on the *Lîdar*, the valiant (king) endowed with blameless heroism and splendour ascended to heaven.

88. He was succeeded by his son *Kuśa*, expert in (deeds of) prowess and lotus-eyed, who gave the Agrahâra of *Kuruhâra*.

Kuśa.

89. After him his son, the illustrious *Khagendra*, the destroyer of his foes' elephants, the first (among men), an abode of valour, obtained the throne.

Khagendra.

90. He settled the two principal Agrahâras (of Kaśmîr), *Khâgi* and *Khonamusha*, and afterwards he ascended to that world which he had bought by deeds brilliant like (the glitter of) Śiva's (teeth in) smiling.

91. After him came his son *Surendra*, possessed of priceless greatness, who was an entire stranger to guilt, who far surpassed Indra's state, and whose deeds astonished the world.

Surendra.

92. Surendra, the lord of the gods, could not be compared to this

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86. Lolora is situated in the parganâ of Lolâb.

87. The Ledarî, now called Lîdar or Lidder, is the principal northern tributary of the Vitastâ, which it joins not far from Bij-brôr. An *agrahâra* is an Inâm village given to a Brahman, or to a community of Brahmans. See the *Pet. Dict. s. v.* Levâra is said to exist now.

88. According to the annotator of G[1], *Kuruhâra* is now called *Kular*, and Pandit Dayarâm places it in the Dachhinpara parganâ.

90. Khâgi is said to be the modern Kâkâpur (Wilson and Troyer), and Khonamusha is Khunmoh, as was first recognized by General Cunningham. See also above, Report, p. 4 *seqq*. The Śâradâ MSS. Khonamusha instead of Khunamusha, and to this form points also the *Khonamukha* of Bilhaṇa, *Vikramânkacharita* XVIII. 7. As there is hardly any difference between the pronunciation of *o* and *u* in Kaśmîr, the spelling does not matter much.

91. *Dîrghamaghavattâvahishkṛitaḥ*, of which a double translation has been given, may be taken as two words, *dîrgham* and *aghavattâ-vahishkṛitaḥ*, or as a compound, *dîrgha-maghavattâ-vahishkṛitaḥ*. The author, like a good Kavi, loves his pun dearly, and intends it to be taken both ways.

92. Indra or Surendra is called *Gotrabhit* because he opened the

Surendra, since he is called *śatamanyu*, 'the harbourer of a hundred grudges,' and *gotrabhit*, 'the destroyer of the Gotra,' while (*Surendra* of Kaśmîr) deserved the surname *śántamanyu*, 'he whose anger is appeased,' and *gotrarakshî*, 'the protector of the Gotra.'

93. That illustrious (ruler) founded on the frontiers of Dardistân a town called *Sauraka*, and a Víhâra called *Narendrabhavana*.

94. In his own kingdom that prince of great fame and of holy works founded a Vihâra, called *Saurasa*, which became famous for piety.

Godhara.

95. After this king had died without issue, *Godhara*, a scion of a different family, protected the earth, together with the best of mountains.

96. Liberal, pious *Godhara* went to heaven after presenting the Agrahâra *Hastiśálá* to the Brahmans.

Suvarṇa.

97. His son *Suvarṇa* after him distributed gold (*suvarṇa*) to the needy, he who caused to flow, in the district of Karâla, the brook *Suvarṇamaṇi*.

Janaka.

98. His son *Janaka*, comparable to a father (*janaka*) of his subjects, founded the Vihâra and Agrahâra called *Jálora*.

Gotra or pen in which the Paṇis had confined the cows of the gods: see the quotations in the *Pet. Dict.* s. v. In the case of the Kaśmírian Surendra, *Gotra* must be taken to mean his own or the Brahminical families.

93. Neither the places mentioned in this verse nor the one mentioned in the next can be traced, though the former, as they were situated on the frontier of Dardistân, must have been somewhere in Lolâb or Khuyahâm.

It is important to note that Kalhaṇa ascribes the foundation of Vihâras, or *Bauddha* monasteries, to the last king of the line of Gonanda, whom he must have placed somewhere about the 18th century before our era.

95. Read with *Ch.* and G[1] सभूधरवरां धराम्. 'The best of mountains' is the Himâlaya.

96. According to the annotator of G[1], *Hástiśálá* is now called *Asthâhil*. My Brahman friends did not know this latter name, and thought that *Haskîr* might be meant.

97. The annotator of G[1] explains Karâle by *árdhavane*, and *Suvarṇamaṇikulyá* by *Sunnamayá náḍo*, the *nála* or brook called Sunnamayâ, marked on the native map in the pargaṇâ Âḍhvan or Arwin.

98. My Kaśmîrian friends identify *Závur*, near *Zevan*, with Jâlora.

99. After him the illustrious *Śachînara*, whose disposition was forgiving, protected the earth as ruler, his commands gaining obedience (from all).

Śachînara.

100. That king founded the two Agrahâras *Śamângasa* and *Aśanâra*. Without male issue he obtained half of Indra's seat (after death).

101. Next, the son of that king's grand-uncle, and great-grandson of *Śakuni*, the veracious *Aśoka*, ruled the earth.

Aśoka.

102. That king, cleansed from sin and converted to the teaching of Jina, covered *Śushkaletra* and *Vitastâtra* with numerous *stûpas*.

103. Within the precincts of the Dharmâraṇya Vihâra in Vitastâtra-pura stood a *chaitya*, built by him, the height of which the eye was unable to measure.

104. That illustrious prince built the town of Śrînagarî, which is most important on account of its nine million and six hundred thousand houses.

105. This virtuous (prince) removed the old brick enclosure of the temple of Vijayeśvara, and built a new one of stone.

106. He whose dejection had been overcome built within the en-

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100. According to the annotator of G[1] the modern equivalent of Śamângasa is Śvângas, in the Koṭahâra pargaṇa, near Islâmâbâd, and of Aśanâra, the well-known village of Chrâr.

102. Read शुष्कलेत्रवितस्तात्रौ. The annotator of G[1] remarks: *śushkaletraḥ hukhletra vitastâtra vithavatra, sushkaletraścha vitastâtraścha tau śushkaletravitastâtrau dvitîyâdvivachanam etat.* Both localities, the names of which are usually pronounced *Hoklitr* and *Vethvotr*, are situated in the Devasar parganâ to the south of Islâmâbâd. The former is marked on the Trig. Surv. map as Vithawiter.

103. Read यत्कृतम् with G[1] and *Ch.*, instead of the यत्कृत्यम् of the editions.

104. General Cunningham (*Anc. Geogr.* 95) has fixed the site of the ancient Śrînagarî near Pândrethân (Purâṇâdhishṭhâna). Some Pandits think that it lay near Islâmâbâd.

105. Regarding the very remarkable *prâkâras* of the Kaśmîrian temples see Cunningham, *Jour. As. Soc. Beng.* XIII. pp. 340 *seqq.*

106. *Aśokeśvara* must be explained as a *madhyamapadalopî* compound, by *Aśokena nirmita îśvara*, 'the (temple of) Śiva built by Aśoka.' The same remark applies to the numerous names of temples

closure of Vijayeśvara, and near it, two (other) temples, which were styled *Aśokeśvara*.

107. As the country was overrun by Mlechhas, the pious (king) obtained from Śiva, the lord of creatures, a son in order to destroy them

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ending in Îśvara and beginning with the name of a person, which occur further on.

107. The Mlechhas intended here are probably the Greeks : *vide* Lassen, *Ind. Alt.*, II. 285, 2nd ed.

Nos. 182-183.

Râmâyaṇakathâsâra, by Kshemendra.

Beginning :

ओं श्रीगणेशाय नमः ॥ श्रीगुरवे नमः ॥ शुभमस्तु ॥
ओं । जितं भगवता तेन हरिणा लोकधारिणा ।
अजेन विश्वरूपेण निर्गुणेन गुणात्मना ॥
ज्येष्ठो जयति वाल्मीकिः सर्गबन्धे प्रजापतिः ।
यः सर्वहृदयालीनं काव्यं रामायणं व्यधात् ॥

End :

इति क्षेमेन्द्रविरचिते रामायणकथासार उत्तरखण्डस्तृतीयः समाप्तः ॥
यो गार्हे नवयौवनेपि विपिने चीराम्बरो राघव-
स्तत्राप्यस्य परेण दारहरणं क्लमस्तदन्वेषणे । *
संप्राप्तापि जनापवादरजसा त्यक्ता पुनर्जानकी
सर्वं दुःखमयं तदस्तु भवतां श्लाघ्यो विवेकोदयः ॥ २ ॥
स वः पुनातु वाल्मीकिः सूक्तामृतमहोदधिः ।
ओंकार इव वर्णानां कवीनां प्रथमो मुनिः ॥
कश्मीरेष्वभवत्सिन्धुर्जन्मचन्द्र इवापरः ।
प्रकाशेन्द्रः स्थिरा यस्य प्रथस्य कीर्तिकौमुदी ॥ ३ ॥
सदादानार्द्रहस्तेन महता भद्रमूर्तिना ।
साधु पुञ्जरिता येन प्राप्ता कीर्तिः पताकिना ॥

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* V. 1. क्लेशस्त.° 183.

विद्वज्जनमपर्याप्तं [?] पर्याप्तस्वजनोत्सवः ।
कथासारसुधासारं क्षेमेन्द्रस्तत्सुतो व्यधात् ॥ ५ ॥
मुक्त्यात्मना [?] रणा [?] त्तारहारनूपुरमेखला ।
विलासलासिका यस्य वदने भाति भारती ॥ ६ ॥
लोभाभिमानमलिनानि धनानि नित्यं
कान्ताकटाक्षचटुलानि च जीवितानि ।
ज्ञात्वेति चन्द्रधवलानि यशांसि येन
काव्यैः स्थिराणि भुवनेषु निवेशितानि ॥ ७ ॥
आमोदयन्ति सरसान्यतिकोमलानि
विप्रेण रामयशसा प्रययार्थिनीव ।
येनानिलं (?) प्रणयभूषणतां जनस्य
नीतानि काव्यकुसुमान्यसितानि तानि ॥ ८ ॥
गुणा गुणतया भान्ति येषु वस्तुषु विस्मयः ।
निर्गुणेषु गुणा एव ये वदन्ति जयन्ति ते ॥ ९ ॥
इति क्षेमेन्द्रविरचिते[।] रामायणकथासारः समाप्तः ॥

No. 184.

*Râvânarjunîya or Arjunarâvaṇîya, by Bhaṭṭa Bhîma.**

Beginning :

श्रीमानभूद्भूपतिरर्जुनाख्यः कृती कृतज्ञः कृतवीर्यसूनुः ।
आलोक्य यं सिंहमिवाजिभाजं ननाश शत्रुर्गजनाशमाशु ॥ १ ॥

Fol. 3*b*, l. 10, end of S. II. :

इति श्रीमहाकविश्रीभट्टभीमकृते रावणार्जुनीये महाकाव्ये गाङ्कुटादिपादे प्रथमः सर्गः ॥

Fol. 7*a*, l. 11, end of S. II. :

इति श्रीकाश्मीरभट्टभीमविरचिते रावणार्जुनीये महाकाव्ये भूवादिपादे द्वितीयः सर्गः ॥

V. 6, read रणत्तार.

विलासहासका 182 pr. m. and 183.

V. 8, perhaps प्रणयार्थिनेव. Read येनानिशं. Probably कुसुमानि सितानि ॥

V. 9, गुण ; 182, 183.

* Extracts by Vâmanâchârya.

Fol. 10*a*, l. 2, end of S. III. :

इति **रावणार्जुनीये** महाकाव्ये आकडारादिपादे तृतीयः सर्गः ॥

Fol. 13*a*, l. 1, end of S. IV. :

इति **श्रीरावणार्जुनीये** महाकाव्ये समर्थपादे चतुर्थः सर्गः ॥

Fol. 14*b*, l. 7, end of S. V. :

इति **श्रीरावणार्जुनीये** महाकाव्ये पूर्वापरपादे पञ्चमः सर्गः ॥

Fol. 1-8*b*, l. 10, end of S. VI. :

इति रावणार्जुनीये महाकाव्येभिहितपादे षष्ठः सर्गः ॥

Fol. 20*a*, l. 2, end of S. VII. :

इत्यर्जुनरावणीये महाकाव्ये द्विगुरेकवचनपादे सप्तमः सर्गः ॥

Fol. 23*a*, l. 8, end of S. VIII. :

इत्यर्जुनरावणीये महाकाव्ये प्रत्ययपादेष्टमः सर्गः ॥

Fol. 25*b*, l. 8, end of S. IX. :

इत्यर्जुनरावणीये महाकाव्ये महाकवि**भट्टभीम**कृते प्रत्ययपादे पाश्वार्धे नवमः सर्गः ॥

Fol. 28*a*, l. 4, end of S. X. :

इत्यर्जुनरावणीये महाकाव्ये वैयाकरणवर**भट्टभीम**कृते कर्मण्यण्पूर्वपादे दशमः सर्गः ॥

Fol. 30*a*, l. 4, end of S. XI. :

इत्यर्जुनरावणीये महाकाव्ये कर्मर्वण्या [कर्मण्यण्]पादे एकादशः सर्गः ॥

Fol. 34*a*, l. 8, end of S. XII. :

इत्यर्जुनरावणीये उणादिपादे द्वादशः सर्गः ॥

Fol. 37*a*, l. 6, end of S. XIII. :

इत्यर्जुनरावणीये महाकाव्ये वैयाकरण**भट्टभीम**कृते धातुसंबन्धपादे त्रयोदशः सर्गः ॥

Fol. 40*a*, l. 6, end of S. XIV. :

इत्यर्जुनरावणीये रक्तपादे चतुर्दशः सर्गः ॥

Fol. 41*b*, l. 1, end of S. XV. :

इत्यर्जुनरावणीये प्राग्वहतेष्ठक्पादे पञ्चदशः सर्गः ॥

Fol. 43*b*, l. 11, end of S. XVI. :

इत्यर्जुनरावणीये धान्यानां भवने पादे षोडशः सर्गः ॥

Fol. 46*a*, l. 14, end of S. XVII. :

इत्यर्जुनरावणीये पादशतपादे सप्तदशः सर्गः ॥

Fol. 47*b*, l. 9, end of S. XVIII.:

इत्यर्जुनरावणीय एकाचोद्वेपादेष्टादशः सर्गः ॥

Fol. 49*b*, l. 10, end of S. XIX.:

इत्यर्जुनरावणीये महाकाव्ये लुगुत्तरपदे[पादे]एको[न] विंशः सर्गः ॥

Sarga XX. missing.

Fol. 51*b*, l. 3, end of S. XXI.:

इत्यर्जुनरावणीये महाकाव्ये युवोरनाकपाद एकविंशः सर्गः ॥

Fol. 54*a*, l. 4, end of S. XXII.:

इत्यर्जुनरावणीये महाकाव्ये सिचिवृद्धिपादे द्वाविंशः सर्गः ॥

Fol. 55*b*, l. 11, end of S. XXIII.:

इत्यर्जुनरावणीये महाकाव्ये देविकापादे त्रयोविंशः सर्गः ॥

Fol. 57*b*, l. 2, end of S. XXIV.:

इत्यर्जुनरावणीये महाकाव्ये णौ च [ङ्ग्युपधा] पादे चतुर्विंशः सर्गः ॥

Fol. 58*a*, l. 2, end of S. XXV.:

इत्यर्जुनरावणीये महाकाव्ये पञ्चविंशः सर्गः ॥

Sarga XXVI. is missing.

Fol. 60*b*, l. 14:

इत्यर्जुनरावणीये महाकाव्ये – – – – सप्तविंशः सर्गः ॥
समाप्तं चेद**मर्जुनरावणीयं** काव्यम् ॥
कृतिस्तत्रभवतो महाप्रभावश्रीशारदादेशान्तवर्ति**वल्लभीस्थान**निवासिनो
भूमट्टस्येति* शुभम् ।
वल्लभीस्थानं उ – इति ग्रामो **वराहमूलो**पकण्ठस्थितः ॥
सच्छाछां रचनां विलोक्य मयका काव्येत्र **भूमो**दिते (?)
यत्नोयं रचितो विलेखनकृते यत्तत्क्षमध्वं बुधाः ।
यन्मध्येत्र लिपिर्गता बहुरिति प्रागेव जीर्णानि य-
त्पत्राण्यत्र च कीटदोष उदभूद्यत्तत्र किं कथ्यताम् ॥ १ ॥

No. 192.

Śâkuntalanâṭaka.†

श्रीगणेशाय नमः ।

॥ अथ शकुन्तलानाटकं लिख्यते ।

या स्रष्टुस्सृष्टिराद्या पिबति विधिहुतं या हविर्या च होत्री
ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।

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* Read भीमभट्टस्ये.

† Transcribed by Nârâyaṇa Śâstrî, revised by Vâmanâchârya Jhalkîkar and myself.

यामाहुस्सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु नस्ताभिरष्टाभिरीशः ॥

नान्द्यन्ते

सूत्रधारः ॥ नेपथ्याभिमुखमवलोक्य । आर्ये यदि नेपथ्यविधानमवसितं तदितस्तावदागम्यताम् ॥

प्रविश्य

नटी । अय्य* इअम्हि आणवेदु अय्यो को णिओओ अणुदिट्ठीअदुत्ति ॥

सूत्र० । दृष्ट्वा । आर्ये अभिरूपप्रायभूयिष्ठेयं परिषत् । अस्यां च किल कालिदासग्रथितवस्तुना नवेन नाटकेनोपस्थातव्यमस्माभिः तत्प्रतिपात्रमास्थीयतां यत्नः ॥

नटी । † सुविहिदप्पओअदाए अय्यस्स न किञ्चि परिहासइस्सदि ॥

सूत्र० । सस्मितं । आर्ये वेदयामि ते भूतार्थम् ।

आपरितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।
बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥

नटी । ‡ एवण्णेदं अणन्तरकरणीअं दाणि अय्यो आणवेदु ॥

सूत्र० । दृष्ट्वा किमन्यत् अस्याः परिषदः श्रुतिप्रसादहेतोरिममेव नातिचिरप्रवृत्तमुपभोगक्षमं ग्रीष्मकालमधिकृत्य गीयतां तावत् । सम्प्रति हि ।

सुभगसलिलावगाहाः पाटलिसंसर्गसुरभिवनवाताः ।
प्रच्छायसुलभनिद्रा दिवसाः परिणामरमणीयाः ॥

नटी । तथा गायति ।

§ खणचुम्बिआइ भमरेहिं सुअअ सुकुमारकेसरसिहाइं ।
अवदंसअन्ति पमदा दअमाणाओ सिरीसकुसुमाइं ॥

सूत्र० । आर्ये सुष्ठु गीतम् । एष हि । गीतरसावबद्धचित्तवृत्तिरालिखित इव स्थितः सर्वतो रङ्गः । तदिदानीं कतमत्प्रकरणमाश्रित्य जनमाराधयावः ॥

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* आर्य इयमस्मि आज्ञापयतु आर्यः को नियोगः अनुष्ठीयतामिति ॥
† सुविहितप्रयोगतया आर्यस्य न किञ्चित्परिहास्यते ॥
‡ एवमिदं अनन्तरकरणीयं इदानीं आर्य आज्ञापयतु ॥
§ क्षणचुम्बितानि भ्रमरैः सुभगसुकुमारकेसरशिखानि ।
अवतंसयंति प्रमदा दयितानि शिरीषकुसुमानि ॥

नटी ॥ * पढमय्येव अय्येण आणत्तं जहा ण अहिण्णाणसउन्तला नाम
अपुरूबं णाडअपओएण अधिअरीअदुत्ति ।

सूत्र० । भवतु सम्यगनुप्रबोधितोहमस्मिन्क्षणे खलु । विस्मृतं मया तत् कुतः ।
तवास्मि गीतरागेण हारिणा प्रसभं हृतः ।

नेपथ्याभिमुखमवलोक्य ।

एष राजेव दुष्यन्तस्सारङ्गेणातिरंहसा ॥

इति निष्क्रान्तौ प्रस्तावना ॥

ततः प्रविशति रथयातकेन मृगानुसारी चापहस्तो राजा दुष्यन्तस्सूतश्च ।

सूतः ॥ राजानं मृगं चावलोक्य ।

कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके ।
मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम् ॥

राजा । सुदूरमनेन कृष्णसारेण वयमाकृष्टाः । अयमिदानीमपि ।

ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने दत्तदृष्टिः
पश्चार्धेन प्रविष्टश्शरपतनभयाद्भूयसा पूर्वकायम् ।
शष्पैरर्धावलीढैः श्रमविततमुखभ्रंशिभि × कीर्णवर्त्मा
पश्योदग्रप्लुतित्वाद्वियति बहुतरं स्तोकमुर्व्यां प्रयाति ॥
कथमनुपातिन एव मे प्रयत्नप्रेक्षणीयस्संवृत्तः ।

सूतः । आयुष्मन् उद्घातिनी भूमिरियं मया रश्मिसंयमनाद्रथस्य वेगो
मन्दीकृतः तेन एष ते मृगो विप्रकृष्टान्तरस्संवृत्तः सम्प्रति तु
समदेशवर्त्ती न दुरासदो भविष्यति ।

राजा । मुच्यन्तामभीषवः ।

सूतः । यदाज्ञापयति आयुष्मान् । तथा भूत्वा रथवेगान्तरं निरूपयन् ।
आयुष्मन् पश्य २ एते ।

मुक्तेषु रश्मिषु निरायतपूर्वकाया
निष्कम्पचामरशिखा निभृतोच्चकर्णाः ।
आत्मोद्धतैरपि रजोभिरलङ्घनीया
धावन्ति ते मृगजवाक्षमयेव रथ्याः ॥

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* प्रथममेव आर्य्येण आज्ञप्तं यथा न अभिज्ञानशकुन्तला नाम अपूर्वं नाटकप्रयोगेण अधिक्रियतामिति ॥

राजा । सत्यमतीत्य हरिहरीनपि हरयो वर्त्तन्ते । तथाहि ।

यदालोके सूक्ष्मं व्रजति सहसा तद्विपुलतां
यदर्धे विच्छिन्नं भवति कृतसन्धानमिव तत् ।
प्रकृत्या यद्वक्रं तदपि समरेखं नयनयो-
र्न मे दूरे किञ्चिन्न च भवति पार्श्वे रथजवात् ॥

सूतः । आयुष्मन् अस्य खलु बाणपथवर्तिन× कृष्णसारङ्गस्यान्तरे तपस्विनः ।

राजा । ससम्भ्रमम् । तेन हि निगृह्यन्तां वाजिनः ।

सूतः । तथा करोमीत्युक्त्वा रथं स्थापयति ।

ततः प्रविशति आत्मना तृतीयस्तापसः ।

ससम्भ्रमं हस्तमुद्यम्य । राजन् २ आश्रममृगोयम् २.

तत्साधु कृतसन्धानं प्रतिसंहर सायकम् ।
आर्त्तत्राणाय वः शस्त्रं न प्रहर्त्तुमनागसि ॥

राजा । एष प्रतिसंहृतः । यथोक्तं करोति ।

तापसः । सहर्षं । साधु भोः सदृशमेतत्पूरुवंशजातस्य भवतः । सर्वथा चक्रवर्तिनं पुत्रमवाप्नुहि ।

राजा । प्रतिगृहीतं तपोधनवचनम् ।

तापसः । समिदाहरणाय प्रस्थिता वयं एष चास्मद्गुरो× काश्यपस्य संसक्तंहिमवत्सानुरनुमालिनीतीरमाश्रमो दृश्यते न चेदन्यकार्यातिपातस्तत्प्रविश्यात्र प्रतिगृह्यतामतिथिसत्कारः । अपि च ।

धन्यास्तपोधनानां प्रतिहतविघ्ना× क्रियास्समालोक्य ।
ज्ञास्यसि कियद्भुजो मे रक्षति मौर्वीकिणाङ्क इति ॥

राजा । अयं सन्निहितोत्र कुलपतिः ।

तापसः । अद्यैवानवद्यां शकुन्तलामतिथिसत्काराय सन्दिश्य प्रातिकूलं दैवं चास्या दैवं शमयितुं सोमतीर्थं प्रभासं गतः ।

राजा । भवतु तां द्रक्ष्यामि सा मां विदितभक्तिं महर्षे× करिष्यति ।

तापसः । साधयावस्तावदिति सशिष्यो निष्क्रान्तः ।

राजा । सूत चोदयाश्वान् पुण्याश्रमदर्शनेन तावदात्मानं पुनीमहे ।

सूतः । यदाज्ञापयत्यायुष्मान् । परिक्रम्य रथयातकं निरूपयति ।

राजा । समन्ताद्विलोक्य सूत अकथितोपि ज्ञायत एव यथायमाभोगस्तपोवनस्येति ।

सूतः । कथमिति ।

राजा । न पश्यति भवान् । इह हि

नीवाराश्शुकगर्भकोटरमुखभ्रष्टास्तरूणामधः
प्रस्निग्धाः क्वचिदिङ्गुदीफलभिदस्सूच्यन्त एवोपलाः ।
विश्वासोपगमादभिन्नगतयश्शब्दं सहन्ते मृगा-
स्तोयाधारपथाश्च वल्कलशिखानिष्यन्दलेखाङ्किताः ॥

सूतः ॥ सर्वमुपपन्नम् ।

राजा । स्तोकमन्तरं च गत्वा ।

कुल्याम्भोभिः प्रसृतचपलैः शाखिनो धौतमूला
भिन्नो राग × किसलयरुचामाज्यधूमोद्गमेन ।
एते चार्वागुपवनभुवि च्छिन्नदर्भाङ्कुरायां
नष्टाशङ्कं हरिणशिशवो मन्दमन्दं चरन्ति ॥

मा तपोवनवासिनामुपरोधोभूत्तदेतावत्येव रथं स्थापय यावदवतरामि ।

सूतः । धृताः प्रग्रहाः अवतरत्वायुष्मान् ।

राजावतीर्य विनीतवेशेन प्रवेश्यानि तपोवनानि तदिदमाभरणं तावत्प्रगृह्यतामिति सूतायाभरणं दत्वा धनुश्चोत्सृज्य [।] सूत यावदहमुपास्य महर्षीनुपावर्ते तावदार्द्रपृष्ठा × क्रियन्तां वाजिनः ।

सूतः । यदाज्ञापयत्यायुष्मानिति निष्क्रान्तः ।

राजा । परिक्रम्यावलोक्य च [।] इदमाश्रमद्वारं यावत्प्रविशामि । प्रविश्य निमित्तं सूचयन् विमृषति ।

शान्तमिदमाश्रमपदं स्फुरति च बाहु × कुतः फलमिहास्य ।
अथवा भवितव्यानां द्वाराणि भवन्ति सर्वत्र ॥
नेपथ्ये* इदो इदो पिअसही ।

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* इतः इतः प्रियसखी ।

राजा । कर्णं दत्वा [।] अये दक्षिणेन कुसुमपादपवीथीमालापमालाप इव यावदत्र गच्छामि ।

परिक्रम्यावलोक्य च । एतास्तपस्विकन्यकास्स्वप्रमाणानुरूपैस्सेचनघटकैर्बालपादपान्सिञ्चन्त्य इत एवाभिवर्तन्ते । निपुणं निर्वर्ण्य [।] अहो माधुर्यकान्तं खलु दर्शनमासाम् । तद्यावदेतां छायामाश्रित्य प्रतिपालयामि ।

विलोकयन्स्थितः । ततः प्रविशति यथोक्तव्यापारा सह सखीभ्यां शकुन्तला ।

सख्यौ । *हला सउन्तले तइत्तो बि खु तादकस्सबस्स अस्समरुक्खका पिअति तक्केम्ह जेण णवमालिआपेलवाबि तुअं एदस्स आलवालपूरणे णिउत्ता ॥

शकु० †सहि ण केअलं तादणिओओ त्ति बुहुमाणो जाव ममाबि सुअरिसिणिहो एदिसं अत्थिय्येव ।

वृक्षसेकं निरूपयति ।

उभे । ‡हला सउन्तले । उदअलम्बिदा गिम्हकालकुसुमदाइणो गुम्मकादाणिं अधिकात्तसमएबि रुक्खए सिञ्चाम्ह तसुणो अणहिसन्धिपुरबो धम्मो भविस्सदि ।

शकु० ॥ §अहिणन्दणीअं मन्तेधि । नास्येन सिञ्चति ।

राजा । निर्वर्ण्य सकौतुकं । कथमियं सा कण्वदुहिता अहो विस्मयः ।

शुद्धान्तदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य ।
दूरीकृता × खलु गुणैरुद्यानलता वनलताभिः ॥

भवतु पादपान्तरित एव विश्वस्तभावामेनां पश्यामि । तथा करोति ।

शकु० । ‖एसो वादेरिदपल्लवानङ्गुलीहिं तुअरावेदि विअ मं बउलरुक्खको जाव णं सम्भावेमि ॥

राज्ञः सन्निकर्षमागच्छति ।

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* हले शकुन्तले त्वत्तोपि खलु तातकश्यपस्य आश्रमवृक्षकाः प्रिया इति तर्कयामः येन नवमालिकापेलवापि त्वं एतस्य आलवालपूरणे नियुक्ता.

† सखि न केवलं तातनियोग इति बहुमानो यावत् ममापि सोदरस्नेहः एतेषु अस्ति एव ।

‡ हला शकुन्तले उदकलम्बिता ग्रीष्मकाल - - - यिनो गुम्फका इदानीं अतिक्रान्तसमयेपि वृक्षकानि सिञ्चामः तस्मात् अनभिसन्धितपूर्वो धर्मो भविष्यति ।

§ अभिनन्दनीयं मन्त्रयत ः ॥

‖ एष वातेरितपल्लवाङ्गुलीभिः त्वरयति इव मां बकुलवृक्षको यावत् एनं सम्भावयामि ॥

राजा । निर्वर्ण्य । असाधुदर्शी तत्रभवान्काश्यपः य इमामाश्रमधर्मेचरणे नियुङ्क्ते ।

इदं किलाव्याजमनोहरं वपुस्तपःक्षमं साधयितुं भविष्यति ।
ध्रुवं स नीलोत्पलपत्रधारया समिल्लतां छेत्तुमृषिर्व्यवस्यति ॥

शकु० ॥ *हला अनसूए अदिपिणद्धेण पिअंवदाए वल्कलेण णिअन्ति दम्हि सेढिलेहि दाव णं ।

अनसूया ॥ शिथिलयति ।

प्रियं० । सस्मितम् । †पओहरवित्थारइतअं अत्तणो जोब्बणं उबालह ।

राजा । काममप्रतिरूपमस्य वयसो वल्कलं न पुनरलङ्कारश्रियं न पुष्यति । कुतः ।

सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि मधुराणां मण्डनं नाकृतीनाम् ॥

प्रियं० । ‡हला सउन्तले एसा तादकस्सबेण तुअं बिअ संवत्तिदा अलिन्दआए माहवीलदा पेक्ख णं किं विसुमरिदा दे ।

शकु० । §अत्तापि विसुमरिस्सदि । इति तत्समीपं गच्छति ।

प्रियं० । ‖हला सउन्तले दिट्ठिआ इधय्येव मुहूत्तकं दाव बउलरुक्खसमीबे ।

शकु० । ¶किन्ति ।

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* हला अनसूये अतिपिनद्धेन प्रियंवदया वल्कलेन नियन्त्रितेवास्मि शिथिलय तावदेनं ॥

† पयोधरविस्तारयितृकं आत्मनो यौवनं उपालभस्व ॥

‡ हले शकुन्तले एषा तातकश्यपेन त्वमिव संवर्द्धिता अलिन्दके माधवीलता प्रेक्षस्वैनां किं विस्मरिता ते.

§ आत्मापि विस्मरिष्यति ॥

‖ हले शकुन्तले तिष्ठ इहैव मुहूर्तकं तावत् बकुलवृक्षसमीपे ।

¶ किमिति ।

प्रियं० । *तए समीबट्ठिदाए लदासणाहो बिअ मे बउलरुक्खको पडिबादि।

शकु० । †अदो खु पिअंवदासि ।

राजा । प्रियमपि तथ्यमाहैषा । अस्याः खलु ॥

अधरः किसलयरागः कोमलविटपानुकारिणौ बाहू ।
कुसुममिव लोभनीयं यौवनमङ्गेषु सन्नद्धम् ॥

अन० । ‡हला सउन्तले इअं स्वअंवरवहूस्सहआरस्स तए किदणामधेअस्स वणदोसिणो णवमालिका ।

शकु० । उपगम्यावलोक्य च । हला रमणीये काले §इहस्स पादपमिहुणस्स वदिअरो संवुत्तो इअ णवकुसुमजोव्वणा अअंबि बद्धफलदाए उबभोअक्कमो सहआरो । पश्यन्ती तिष्ठति ।

प्रियं० ॥ ‖हला अणसूए जाणासि किण्णिमित्तं सउन्तला वणदोसिणो अधिमेत्तं प्रेक्खिदि त्ति ।

अन० । ¶ण खु विभावेमि ।

प्रियं० । **जधा वणदोसिणा अणुसदिसेण पादपेण सङ्गदा णवमालिआ अबि णाम एवं अहम्पि अत्तणो अणुरूबं वरं लभेमित्ति ॥

शकु० ॥ ††एस णूणं अत्तणो दे चित्तगदो मणोरहइओ । कलशमावर्जति ।

राजा । अपि नाम कुलपतेरियमसवर्णक्षेत्रसम्भवा स्यात् । अथवा

असंशयं क्षत्रपरिग्रहक्षमा यदेवमस्यामभिलाषि मे मनः ।
सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः ॥

तथापि तत्वत एनां वेदितुमिच्छामि ।

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* त्वया समीपस्थितया लतासनाथ इव मे बकुलवृक्षकः प्रतिभाति ।

† अतः खलु प्रियंवदासि ।

‡ हले इयं स्वंयवरवधूः सहकारस्य त्वया कृतनामधेयस्य वनदोषिणो नवमालिका ।

§ हले एतस्य पादपमिथुनस्य व्यतिकरः संवृत्त इव कुसुमयौवना अयमपि बद्धफलतया उपभोगक्षमः सहकारः ।

‖ हले अनसूये जानासि किं निमित्तं शकुन्तला । वनदोषिणां अधिमात्रं प्रेक्षते इति ॥

¶ न खलु विभावयामि ॥

** यथा वनदोषिणा अनुसदृशेन पादपेन संगता नवमालिका अपिनाम अहमपि आत्मनः अनुरूपं वरं लभेयं इति ॥

†† एष नूनं आत्मनस्ते चित्तगतो मनोरथः ॥

शकु० । भ्रमरसम्पातं नाटयति । * अहो सलिलसेअसंवुत्तो णवमालिअं उज्झिअ वअणं मे महुअरो अणुवट्टदि । भ्रमरबाधां निरूपयति ।

राजा विलोक्य सस्पृहम् ।

चलापाङ्गां दृष्टिं स्पृशसि बहुशो वेपथुमतीं
रहस्याख्यायेव स्वनसि मृदुकर्णान्तिकगतः ।
करौ व्याधुन्वन्त्याः पिबसि रतिसर्वस्वमधरं
वयं देवैर्मौग्ध्यान्मधुकर हतस्त्वं खलु कृती ॥

शकु० ॥ परित्ताअध मं इमिणा कुसुमपाडच्चरेण अभिभूअमाणं ।

उभे विहस्य । † केवअं परित्ताणे दुस्सन्दं आकन्द राअरक्खिदाणि खु तबोवणाणि होन्ति ।

राजा । अवसरः खल्वयं ममात्मानं दर्शयितुम् । उपसृत्य न भेतव्यं न भेतव्यमित्यर्धोक्ते । अपवार्य एवं राजाहमिति प्रतिज्ञातं भवति । भवत्वतिथिसमुचिताचारसत्कारमवलम्भिष्ये ।

शकु० ॥ सत्रासं । ‡ण एसो मे पुरदो अइ धट्ठो विरमदि ता अण्णदो गदमिस्सं । इति पटान्तरेण स्थित्वा सदृष्टिक्षेपम् । § हद्धि कधं इतो बि मं अणुस्सरदि ।

राजा सत्वरमुपेत्य ।

कः पौरवे वसुमतीं शासति शासतरि दुर्विनीतानाम् ।
अयमाचरत्यविनयं मुग्धासु तपस्विकन्यासु ॥
सर्वा राजानं दृष्ट्वा किञ्चिदिव सम्भ्रान्ताः ।

अन० । ‖ ण खु किञ्चि अच्चाहिदं इअं ण पुणो णो पिअसही महुअरेण आउलीअइमाणा कादरीभूदा ।

शकुन्तलां दर्शयति शकुन्तलामुपेत्य भवत्यपि तपस्ते वर्धते ।
शकुन्तला ससाध्वसा अवनतमुखी अवचना तिष्ठति ।

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* अहो सलिलसेकसंवृत्तो नवमालिकां उज्झित्वा वदनं मे मधुकरः अनुवर्तते ।

† केवलं परित्राणे दुष्यन्दं आक्रन्द राजरक्षितानि खलु तपोवनानि ।

‡ न एष मे पुरतः धृष्टो विरमति तत् अन्यतो गमिष्ये ॥

§ हा धिक् कथं इतोपि मां अनुसरति ॥

‖ न खलु किञ्चित् अत्याहितं इयं न पुनः न प्रियसखी मधुकरेण आकुलीक्रियमाणा कातरीभूता ।

अन०। राजानम्प्रति । * दाणिं अदिधिविसेसलम्भेण ।

प्रियं० । †साअदं अय्यस्स ।

अन० । ‡हला सउन्तले गच्छ तुअं उटअदो फलमिस्सं उबाहर पादोदअं अत्थि एव ।

राजा । भवतु सूनृतयैव कृतमातिथ्यम् ।

प्रियं० ॥ §तेण इमस्सिं दाव पादबच्छाआसीअच्छाए सत्तवर्णवेदिआए अय्यो उपविसिअ मुहुत्तमं परिस्समं अवणेदु ॥

राजा । ननु यूयमप्यनेन धर्मकर्मणा परिश्रान्ताः तन्मुहूर्त्तमुपविशत ॥

प्रियं० ॥ जनान्तिकं । ‖हला सउन्तले उइदं णो अदिधिपर्य्युवासणं ता इध उबविसम्ह । सर्वा उपविशन्ति ।

शकु० । आत्मगतं । ¶किण्णु खु इमं पेक्खिअ तबोवणविरोधिणो विअरस्स । गमणीअह्मि संवुत्ता । सर्वा विलोक्य । अहो समानवयोरूपरमणीयं सौहार्दं भवतीनाम् ॥

प्रियं० ॥ जनान्तिकं । **को णु क्खु एसो महुरगम्भीराकिदी महुरं पिअं आलबन्तो पहवन्तं दक्खिणं बिअ करेदि ।

अन० ।जनान्तिकमेव। †† सहि ममाबि कौदूहलमत्थिय्येव ता पुच्छिस्सं दाव णं। प्रकाशं ।अय्यस्स णो महुरालाबजणिदो विसम्भो मन्तावेदि कदमं पुण अय्यो वण्णमलङ्करेदि किंणिमित्तं वा सुकुमारेण अय्येण तवोवणागमणपरिसमस्स अत्ता ॥ खेदी किदो ॥

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* इदानीं अतिथिविशेषलाभेन ।

† स्वागतं आर्यस्य ।

‡ हले शकुन्तले गच्छ त्वम् । उटजं फलमिश्रं उपाहर पादोदकं अस्ति एव ।

§ तेन एतस्मिन् तावत् पादपच्छायाशीतलायां सप्तपर्णवेदिकायां आर्यः उपविश्य मुहूर्तं परिश्रमं अपनयतु ।

‖ हले शकुन्तले उचितं नः अतिथिपर्युपासनं तत् इह उपविशामः ।

¶ इमं प्रेक्ष्य तपोवनविरोधिनः विकारस्य गमनीयास्मि संवृत्ता ।

** को नु खलु एष मधुरगंभीराकृतिः मधुरं प्रियं आलपत् प्रभवद्दाक्षिण्यमिव करोति ॥

†† सखि ममापि कौतूहलमस्त्येव तत् पृच्छिष्ये तावदेनं ॥ आर्यस्य नो मधुरालापजनितो विस्रम्भो मन्त्रयति कतमं पुनः आर्यः वर्णमलङ्करोति किन्निमित्तं वा आर्येण तपोवनागमनपरिश्रमस्य आत्मा पात्रीकृतः ॥

शकु० ॥ आत्मगतं । *हिअअ मा उत्तम जं तए चिन्तिदं तं अणसूआ मन्तेदि॥

राजा । स्वगतं कथमिदानीमात्मानं निवेदये कथं वात्मपरिहारं करोमि । भवत्वेवं तावदेनां वक्ष्ये[।]प्रकाशं[।]भवति वेदविदस्मि पौरवेण राज्ञा धर्माधिकारे नियुक्तः सोहमाश्रमिणामविघ्नक्रियोपालम्भाय धर्मारण्यमिदमायातः।

अन० । †सणाधा धम्मआरिणो ॥

शकु० । शृङ्गारलज्जां निरूपयति ॥

सख्यौ । उभयोराकारं विदित्वा । जनान्तिकं । ‡हला सउन्तले जदि अज्ज तादो इह सण्णिहिदो भवे ।

शकु० ॥ सभ्रूभेदं § तदो किं भवे ।

उभे ॥ ‖ तदो इमं अदिधिं जीविदसव्वस्सेणबि कदत्थं करे ॥

शकु० ॥ सरोषं । ¶ इअं बेध किम्पि हिद करेअ मन्तेध ण खु सुणिस्सं । परावृत्य तिष्ठति ॥

राजा ॥ वयमपि तावद्भवत्यौ सखीगतं पृच्छामः॥

उभे । **अय्य अणुग्गहे बि अब्बत्थणा ॥

राजा ॥ भगवान्काश्यपः शाश्वते ब्रह्मणि वर्तते । इयं च वां सखी तदात्मजेति कथमेतत् ॥

अन० ॥ ††सुणादु अय्यो अत्थि कोसिओ त्ति गोत्तणामधेओ महप्पहावो राएसी ॥

राजा ॥ प्रकाशस्तत्रभवान् ॥

अन० । ‡‡तं सहीअणे पहवं अवगच्छ उज्झिअसरीरसंरक्खणादीहिं उण तादकस्सबो से पिदा ।

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* हृदय मा उत्तामय यत् त्वया चिन्तितं तत् अनसूया मन्त्रयति ॥

† सनाथा धर्मचारिणः ॥

‡ हले शकुन्तले यदि अद्य तातः इह सन्निहितो भवेत् ॥

§ ततः किं भवेत् ॥

‖ ततः इमं अतिथिं जीवितसर्वस्वेनापि कृतार्थं कुर्यात् ॥

¶ युवां किमपि हृदये कृत्वा मन्त्रयथः न खलु श्रोष्यामि ॥

** आर्य अनुग्रहेपि अभ्यर्थना ॥

†† श्रृणोतु आर्यः अस्ति कौशिक इति गोत्रनामधेयो महाप्रभावो राजर्षिः ॥

‡‡ तं सखीजने प्रभवं अवगच्छ उज्झितशरीरसंरक्षणादिभिः पुनः तातकश्यपोस्याः पिता ॥

राजा । उज्झितशब्देन जनितं कुतूहलं तदामूलाच्छ्रोतुमिच्छामि ॥

अन० । पुरा किल * तस्स कोसिअस्स राएसिणो उग्गे तवसि वत्तमाणस्स किंबि जादशङ्केहिं देवेहिं मेणआ णाम अच्छरा णिअमविग्घकारिणी पहिदा ॥

राजा ॥ अस्त्येतत् । अन्यसमाधिभीरुत्वं देवानाम् । ततस्ततः ॥

अन० ॥ † तदो बसन्तोदवसमए तए उन्मादइत्तअं रूबं पेक्खिअ । इत्यर्द्धे लज्जया विरमति ।

राजा ॥ भवतु पुरस्तादवगम्यत एव अप्सरस्सम्भवैषा ॥

अन० ॥ ‡ अध इं ।

राजा । युज्यते ।

मानुषीषु कथं वा स्यादस्य रूपस्य सम्भवः ।
न प्रभातरलं ज्योतिरुदेति वसुधातलात् ॥

शकु० । अधोमुखी तिष्ठति ।

राजा । स्वगतं । लब्धावकाशो मे मनोरथः किन्तु परिहासोदाहृतां वरप्रार्थनां श्रुत्वापि न श्रद्धते कातरं मे मनः ॥

प्रियं० ॥ शकुन्तलां सस्मितं विलोक्य नायकाभिमुखी । § पुणो बि वत्तुकामो अय्यो ॥

शकुन्तला सखीमङ्गुल्या तर्जयति ।

राजा । सम्यगुपलक्षितं भवत्या । अस्ति नस्सच्चरितश्रवणलोभादन्यत्प्रष्टव्यं ।

प्रियं० । ‖ तेण हि विहारिदेण अलं णियन्तणाजुग्गो तबस्सिअणो ॥

राजा । उपपद्यते भवाति सखीं ते विज्ञातुमिच्छाभि ।

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* तस्य कौशिकस्य राजर्षेः उग्रे तपसि वर्तमानस्य किमपि जातशङ्कैः देवैः मेनकानाम अप्सरा नियमविघ्नकारिणी प्रहिता ॥

† ततः वसन्तोदयसमये तस्या उन्मादप्रवर्तकं रूपं प्रेक्ष्य ।

‡ अथ किम् ॥

§ पुनो पि वक्तुकाम आर्यः ॥

‖ तेन हि विचरितेन अलं नियन्त्रणायुक्तः तपस्विजनः ॥

वैखानसं किमनया व्रतमाप्रदाना-
द्व्यापाररोधि मदनस्य निषेवितव्यम् ।
अत्यन्तमात्मसदृशे क्षणवल्लभाभि-
राहो निवत्स्यति समं हरिणाङ्गनाभिः ॥

प्रियं० । * अय्य धम्मचरणेबि एसप पराधीणो अणो गुरूणो उण से अणुरूववरपादिवादणसङ्कप्पो ॥

राजा ॥ न खलु दुर्लभेषा प्रार्थना । आत्मगतं ।
भव हृदय साभिलाषं सम्प्रति सन्देहनिर्णयो जातः ।
आशङ्कसे यदग्निं तदिदं स्पर्शक्षमं रत्नम् ।

शकु० । सरोषमिव † अणसूए गमिस्से अहम् ।

अन० । ‡ किण्णिमित्तम् ।

शकु० ॥ § इअं असम्बद्धालाविणी पियंवदा अय्याए गोतमीए णिवेदयिस्से । इत्युत्तिष्ठति ।

अन० ॥ ‖ सहि ण जुत्तं अस्समवासिणो जणस्स अकिदसक्कारं अदिधिविसेषं उज्झिअ सच्छन्ददो गमणं ॥

शकु० ॥ न किञ्चिदुक्ता प्रस्थितैव ॥

राजा । अपवार्य कथं गच्छति ग्रहीतुमिच्छन्पुनरात्मानं निगृह्य । अहो चेष्टाप्रतिरूपिका कामिनो मनोवृत्तिः । अहं हि ।
अनुयास्यन्मुनितनयां सहसा विनयेन वारितप्रसरः ।
स्थानादनुचलन्नपि गत्वैव पुनः प्रतिनिवृत्तः ॥

प्रियंवदा शकुन्तलामुपसृत्य । हला ¶ चण्डि ण दे जुत्तं गच्छिदुम् ।

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* आर्य धर्माचरणेपि एष पराधीनो जनो गुरूणां पुनः अस्या अनुरूपवरप्रतिपादनसङ्कल्पः ॥

† अनसूये गमिष्ये ॥

‡ किंनिमित्तं ॥

§ इयमसम्बद्धलापिनी प्रियंवदा आर्याया गौतम्या निवेदयिष्यामि ॥

‖ सखि न युक्तमाश्रमवासिनो जनस्य अकृतसत्कारं अतिथिविशेषं उज्झित्वा स्वच्छन्दतो गमनम् ॥

¶ हले चण्डि न ते युक्तं गन्तुम् ॥

शकु० । सभ्रूभङ्गं * किन्ति ।

प्रियं० ॥ † रुक्कसेचणके दुए मे धारयेसि तेहिं दाव अत्ताणअ मोएहि तदो गमिस्ससि । बलादेनां निवारयति ।

राजा ॥ भद्रे वृक्षसेचनकादेवपरिश्रान्तामत्रभवतीं लक्षये । तथा ह्यस्याः ।

स्रस्तांसावतिमात्रलोहितकरौ बाहू घटोत्क्षेपणा-
दद्यापि स्तनवेपथुं जनयति श्वासः प्रमाणाधिकः ।
बद्धं कर्णशिरीषरोधि वदने घर्माम्भसा जालकं
बन्धे स्रंसिनि चैकहस्तयमिताः पर्याकुला मूर्धजाः ॥

तदहमेनामनृणां त्वयि करोमि । स्वमङ्गुलीयं प्रयच्छति ॥

उभे ॥ नाममुद्राक्षराण्यनुवाच्य परस्परं मुखमवलोकयतः ॥

राजा । अलमस्माकमन्यथासम्भावितेन राज्ञः परिग्रहोयम् ॥

प्रियं० ॥ ‡ तेण हि णारहदि इदमण्णो अङ्गुलीक विओगकारणं अय्यस्स तुह वहणेण एसा अरिणा एव मम ॥ परिवृत्यापवार्य ॥

हला § सउन्तले मोइदासि अणुअप्पिणा अय्येण अहवा महाणुभावेण किदण्णा दाणिं होहिसि ।

शकु० ॥ अपवार्य निस्श्वास्य । ‖ण इदं विसुमरिस्सदि जदि अत्तणो पहवे ॥

प्रियं० ॥ ¶ हला किं दाणिं सम्पदं जदि ण गच्छसि ।

शकु० ॥ ** दाणिं किंबि तए बत्तव्वं जदा मे रोइस्सदि तदा गमिस्सं ।

राजा ॥ शकुन्तलां विलोकयन्स्वगतम् । किंनु खलु यथा वयमस्यामेवमियमप्यस्मान्प्रति स्यात् ॥ अथवा लब्धावकाशा मे प्रार्थना कुतः ॥

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* किमिति ॥

† वृक्षसेचनके द्वे मे धारयसि ताभ्यां तावदात्मानं मोचय ततः गमिष्यसि ॥

‡ तेन हि नार्हति इदं अन्यः अङ्गुलीयकं वियोगकारणं आर्यस्य तव वदनेन एषा अनृणा एव मम ॥

§ हले शकुन्तले मोचितासि अनुकम्पिना आर्येण अथवा महानुभावेन कृतज्ञा इदानीं भविष्यसि ॥

‖ न विस्मरिष्यति यदि आत्मनः प्रभवेयम् ॥

¶ हले किमिदानीं साम्प्रतं यदि न गच्छसि ॥

** इदानीं किमपि त्वया वक्तव्यं यदा मे रोचिष्यते तदा गमिष्ये ॥

वाचं न मिश्रयति यद्यपि मद्वचोभिः कर्णं ददात्यवहिता मयि भाषमाणे ।
कामं न तिष्ठति मदाननसम्मुखीयं भूयिष्ठमन्यविषया न तु दृष्टिरस्याः ॥

नेपथ्ये ॥ भो भोस्तपस्विनः अवहितास्तपोवनसत्त्वरक्षायै भवन्तु भवन्तः पर्याप्लुतस्त्रीकुमारम् प्रत्यासन्न ×किल मृगयाविहारी पार्थिवः ॥

तुरगखुरहतस्तथा हि रेणुर्विटपविषक्तजलार्द्रवल्कलेषु ।
पतति परिणतारूणप्रकाशः शलभसमूह इवाश्रमद्रुमेषु ॥

अहो धिक् ॥ एष खलु तथा निभृतचारी भूत्वा ॥

तीव्रापातप्रतिहततरुस्कन्धलग्नैकमत्तः
प्रौढासक्तव्रततिवलयासङ्गसञ्जातपाशः।
मूर्तो विघ्नस्तपस इव नो भिन्नसारङ्गयूथो
धर्मारण्यं विरूजति गजस्स्यन्दनालोकभीतः ॥

राजा ॥ स्वगतम् ॥ अहो धिक् प्रमादः मदन्वेषिणस्सैनिकास्तपोवनमुपरून्धन्ति तदपराद्धं तपस्विनामस्माभिः भवतु गमिष्यामि तावत् ।
सर्वाः कर्णं दत्वा ससम्भ्रममुत्तिष्ठान्ति ।

अन० ॥ *अय्य इमेण अक्कंदिदेण पव्याउलम्ह ता अणुजाणोधि णो उडअगमणाअ ॥

राजा ॥ ससम्भ्रमं गच्छन्तु भवत्यः ॥ आश्रमबाधा यथा न भविष्यति तथा प्रयतिष्यामहे ।

सख्यौ । † असम्भाविदसक्कारं भूयो बि दाव पच्चक्केण निमित्तं लज्जामो अय्यं विणवेदु विदिदभूइट्ठोसि णो सम्पदं जे दाणिं उबआरमज्जत्थदाए अबरद्धह्म तं मरिसेसि ।

राजा ॥ मा मैवं दर्शनेन भवतीनां पुरस्कृतोस्मि ॥

उभे ‡ हला सउन्तले एहि सग्घतरं आउला अय्या गोदमी भविस्सदि ॥

शकु० ॥ सव्याजविलम्बितं कृत्वात्मगतं § हद्धी ऊरूत्थम्भेण विअलम्हि संवुत्ता ॥

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* आर्य अनेन आक्रन्दितेन पर्याकुलाः स्मः तत् अनुजानीहि नः उटजगमनाय ॥

† असम्भावितसत्कारं भूयोपि तावत् प्रत्यक्षेण निमित्तं लज्जामः आर्यं विज्ञापयितुं विदितभूयिष्ठोसि नः साम्प्रतं यत्र इदानीं उपकारमध्यस्थतया अपराद्धाः स्मः तत् मर्षयसि ॥

‡ हला शकुन्तले एहि शीघ्रतरं आकुला आर्या गौतमी भविष्यति ॥

§ हा धिक् ऊरुस्तम्भेन विकलास्मि संवृत्ता ॥

राजा ॥ स्वैरंस्वैरं गच्छन्तु भवत्यः वयमावेगमाश्रमस्यापनेष्यामः ॥

शकुन्तला सव्याजविलम्बितं कृत्वा परिक्रम्य सखीभ्यां सह निष्क्रान्ता ॥

राजा ॥ उत्थाय सखेदं मन्दौत्सुक्योस्मि नगरम्प्रति यावदनुयात्रिकजनं समेत्य नातिदूरे तपोवनस्य निवेशयामि न खलु शक्नोमि शकुन्तला-व्यापारादात्मानं निवर्त्तयितुम् । मम हि ॥

गच्छति पुरः शरीरं धावति पश्चादसंवृतं चेतः ।
चिन्हांशुकमिव केतोः प्रतिवातं नीयमानस्य ॥

सचिन्तः स्खलितानि पदानि दत्वा निष्क्रान्तः ॥

॥ इति प्रथमोङ्कः ॥

Nos. 197-200.

Śrīkanthacharita, by Mankha.

Beginning:

जीयात्कृतानङ्गपतंगदाहः खट्टाङ्गिनो नेत्रशिखिप्रदीपः ।
यस्यान्तिके शुभ्रदशानिवेशश्रियं किरीटेन्दुकराः श्रयन्ते ॥ १ ॥

Sarga I., śloka 56: नमस्कारवर्णनो नाम प्रथमः सर्गः

S. II., śl. 58: सुजनदुर्जनवर्णनो ना० द्वि० स०.

मेण्ठे स्वर्द्विरदाधिरोहिणि वशं याते **सुबन्धौ** विधेः
शान्ते हन्त च **भारवौ** विघटिते **बाणे** विषादस्पृशः ।
वाग्देव्या विरमन्तु मन्तुविधुरा द्राग्दृष्टयश्चेष्टते
शिष्टः कश्चन स प्रसादयति तां यद्वाणिसद्वाणिनी ॥ ५३ ॥

S. III., śl. 78: तीर्थवर्णनो ना० तृ० स०.

स **मन्मथो** नाम जगाम तद्भुवि प्रथां प्रसन्नेश्वरदृष्टिभाजनम् ।
न मार्गणानां सुमनोमयात्मनां मनागपि क्षेपकलासु शिक्षितः ॥ ३१ ॥
अपारिजातप्रसरे प्रदर्शितक्षमास्थितावक्षरया श्रियाञ्चिते ।
बभार यस्मिन्सततं मनः पिता प्ररोहदानन्दमपूर्वनन्दने ॥ ३२ ॥
सिषेच पुण्यद्रुमकाननानि यः समग्रमक्षालयदान्तरं रजः ।
वृषप्रमोदाश्रुसमानधर्मभिर्द्विजातिहस्तार्पितदक्षिणाम्बुभिः ॥ ३३ ॥
अशेषमाहेश्वरमौलिरत्नतामुपेयिवान्यः स्वयशःप्रयुक्तिभिः ।
प्रसादनायेव विभोः किलाखिलान्नगान्निनाय स्फटिकाद्रिभूमिकाम् ॥३४॥

वदान्यमास्थानबृहत्कृपारसप्रवाहशङ्काजननैकदक्षिणम् ।
स्वसूक्तिकीर्तिप्रसरैरनश्वरं स विश्ववर्ताख्यमवाप नन्दनम् ॥ ३५ ॥
अनेकशो येन धृताङ्कुशा इव प्रचारशान्त्यै कलिदुष्टदन्तिनः ।
अरालसौवर्णविषाणकोटयः कति द्विजेभ्यो दधिरे न धेनवः ॥ ३६ ॥
गलत्यविद्यातिमिरे शुभापतद्गुरूपदेशाञ्जनसेवनेन यः ।
विशुद्धदृष्टिः क्व न पारमेश्वरं वपुर्विमुच्य द्वयमेकमैक्षत ॥ ३७ ॥
सहस्रशो भक्तिकथासु वक्षसि स्खलद्भिरानन्दभुवोश्रुणः कणैः ।
रराज यो हृद्गतमिन्दुशेखरं भजन्निवानर्गलमर्घमौक्तिकैः ॥ ३८ ॥
महद्भिरामूर्धतलं दिवः पदं निजैर्विशङ्क्येव भृतं सुकर्मभिः ।
अनुल्बणो यो विनयावरुद्धया धिया सदैवावनताननोभवत् ॥ ३९ ॥
उपेत्य पादद्वितयं जगाहिरे नमत्समग्रामरकेशकौशलम् ।
करालकालोरगकङ्कणस्रजां भुजेषु चक्रुः पुनरुक्तकल्पनम् ॥ ४० ॥
वितेनिरे प्राप्य गलस्थलं शनैरकाण्डरोहद्गरलान्तरभ्रमम् ।
नवोद्गतश्मश्रुनिवेशपेशलं कपोलमूले दधातिस्म विभ्रमम् ॥ ४१ ॥
ललाटिकालिङ्गनलीढपार्वतीकुरङ्गनाभीतिलकाङ्कुरायितम् ।
क्रमात्प्रपद्यालिकपट्टवर्त्मनि क्षणावतंसप्रणयं प्रणिन्यिरे ॥ ४२ ॥
शिरःशशाङ्कस्य विवव्रुरन्तिके सभाजनासन्ननिशीथिनीप्रथाम् ।
ययुस्ततो जूटसुरापगातटे जलग्रहव्यग्रपयोदवैदुषीम् ॥ ४३ ॥
समुच्छ्वसद्भक्तिलतानिमन्त्रितद्विरेफपङ्क्तिप्रतिनायकश्रियः ।
अनेकदग्धागुरुधूमराजयो यदर्चनस्यावसरे पिनाकिनः ॥ ४४ ॥

॥ पञ्चभिः कुलकम् ॥

पुरः स शृङ्गारमुदारचेष्टितं सुतं प्रपेदे पदमेकमुन्नतेः ।
मुखेन यः सत्यसरस्वतीमयश्रिणार्धनारीश्वरतामिवाग्रहीत् ॥ ४५ ॥
कवित्ववक्तृत्वमयैरनुद्रुतं प्रदानभोगादिमयैस्तथोर्मिभिः ।
सरस्वती श्रीश्च मिथः समागते समाश्रितद्वीपदशं विवव्रतुः ॥ ४६ ॥
अरालयद्भ्रूकुटिकृष्णपन्नगी निरङ्कुशच्छिन्नपथो यतोभवत् ।
अतः प्रतापो युधि हर्षभूभुजश्चकार यात्रामपुनर्निवृत्तये ॥ ४७ ॥

ज्वलत्प्रतापाग्निसमक्षमक्षतं जयश्रियो योघटयत्करग्रहम् ।
अखण्डजन्यान्तरबद्धपद्धतिः सहेलमैक्षिष्ट कबन्धनर्तनम् ॥ ४८ ॥

अनुक्षणानेकनिपीतशात्रवप्रतापवन्हिप्रतिवर्षणादिव ।
असह्यतां कस्य न नाम निष्पतज्जगाम यद्धामविलोचनाञ्जनम् ॥४९॥

वितीर्य पुष्पस्रजमुन्मदालिभिः पुरस्कृतां दैवशुभाक्षरैरिव ।
असूत्रयद्यस्य स **सुस्सलक्ष्मा**पतिर्बृहत्तन्त्रपतित्वकल्पनाम् ॥५०॥

॥ चतुर्भिः कुलकम् ॥

अदीर्घसूत्रः प्रसरद्भिरङ्कितो गुणैर्बृहत्तन्त्रपतिर्विशेषवित् ।
उपोढशास्त्रप्रकृतिर्मृदुक्रमः करोति यः कौतुककाहलं जगत् ॥ ५१ ॥

वसन्तमाप्तं क्व न वीक्ष्य यो मुदं बिभर्ति लुम्पन्सुमनःस्वलं रजः ।
विमुद्रपद्माधिगमेपि नोज्झति स्पृहातिरेकं मदवारणे चयः ॥ ५२ ॥

स **भङ्ग** इत्यस्य गतोनुजन्मतां दधत्स्वनाम्नोनुगुणामपि श्रियम् ।
अपक्षतिखे पदमुन्नतोन्नतं विगाहमानो दिशतिस्म विस्मयम् ॥ ५३ ॥

॥ युगलकम् ॥

धृतामिताभं वदनेन्दुमण्डलं प्रसन्नतारागतिरीक्षणद्वयी ।
सुमञ्जुघोषं च वचःपरिच्छदः प्रदर्शितश्रीघनविभ्रमग्रहः ॥ ५४ ॥

इतीदृशीं प्रस्तुवतोपि सौगतक्रमानुरूपप्रतिपत्तिकल्पनाम् ।
विलोक्यते यस्य कदापि केनचिन्न सौहृदेषु क्षणभङ्गसंततिः ॥५५ ॥

॥ युगलकम् ॥

ततः कनीयानजनिष्ट विष्टपत्रयेप्यविच्छिन्नगतागतैर्गुणैः ।
श्रयन्न**लंकार** इति प्ररूढतां सरस्वतीपादरजोतिथौ पथि ॥ ५६ ॥

न सूत्रकृद्वार्त्तिककृन्न चेष्टिकृच्छशाक यल्लक्षणतन्त्रमीक्षितुम् ।
स्वयं तदुन्मीलितवानकल्पयच्चतुर्मुनिर्व्याकरणस्य वर्त्म यः ॥ ५७ ॥

सदा मुखे यस्य निसर्गमाधुरीपरीतनृत्यत्पदसूक्तियुक्तिभिः ।
सरस्वती सद्मसरोरुहस्पृशां रसायुषां व्यक्तिमुपैति निक्वणः ॥ ५८ ॥

वहत्यनिर्वेदगतिं न मुञ्चति द्विजाधिराजश्रियि वर्धनोद्यमम् ।
बतोपयुङ्क्ते च बहुप्रमाणतामुपोढलोकायतवृत्ति यद्यशः ॥ ५९ ॥

यदाननेन्दुद्युतिसङ्गसंकुचन्निकेतपङ्केरुहपीडनादिव ।
चिरं पुरस्ताद्वदनेषु जायते विवादिनामाकुलिता सरस्वती ॥ ६० ॥
खलीकृता यस्य वचोभिरुद्धतैर्विलुण्ठ्य सर्वप्रतिभामयीं श्रियम् ।
भवन्ति सद्यः प्रतिवादिनां गिरो गभीरमौनह्रदमग्नमूर्तयः ॥ ६१ ॥
निवेशिते **सुस्सल**भूबिडौजसा स्वयं गरीयस्यपि संधिविग्रहे ।
विधाय चक्रे स्वयशोमयीं लिपिं स लेखवर्गस्य विमुद्रमाननम् ॥ ६२ ॥
अथोदभूत्तस्य कनिष्ठसोदरः स **मङ्खको** यस्य शिशोरतन्वत ।
शिरस्युपोढा गुरुपादरेणवः सरस्वतीकार्मणचूर्णनैपुणम् ॥ ६३ ॥
स्वदेहलीनां दधदुन्नतिप्रथामखर्वसद्धर्मगतिप्रतिश्रवः ।
बहिष्कृतानेकपराङ्गनास्थितिर्य एक एवावसथोजनि श्रियः ॥ ६४ ॥
अधीतवैदग्ध्यविशेषमक्रमात्कलासु शास्त्रे व्यवहारकर्मसु ।
विशेषवात्सल्यवतीव यं सुतं मुखैरचुम्बद्बहुभिः सरस्वती ॥ ६५ ॥
अनन्तरं **सुस्सल**देवनन्दनो यमादराच्छ्री**जयसिंह**भूपतिः ।
व्यधात्प्रजापालनकार्यपूरुषं रुषं वितन्वन्नविनीतजन्तुषु ॥ ६६ ॥
पिता स तेषां जरयापि जर्जरो निपीयमाने श्रुतिसंपुटाध्वना ।
अनेकतत्कीर्तिरसायने भवन्नवीनतारुण्यविशेषवानिव ॥ ६७ ॥
अनेकमुक्तानुगतात्मनि स्वयं विगाहमाने बहुदानवारिताम् ।
अतिद्रुतं तस्य यियासतो दिवं न वा **रणस्वामिनि** भक्तिरुद्ययौ ॥ ६८ ॥
ततः स काले शिवरात्रिपावने मनागिव क्लिष्टशरीरसौष्टवः ।
दशामगात्तीर्थपथोपपत्तिमत्कुशाग्रशय्यासुखसुप्तिकासखीम् ॥ ६९ ॥

लीलामुक्तमनुष्यविग्रहमयग्रन्थिग्रहः शार्ङ्गिण-
स्तीर्थे सोथ तिथौ वहत्यवनिभृत्पुत्रीपतेरभ्यगात् ।
वामार्धध्वजराजदण्डजपतित्रस्तापराधस्खल-
त्केलीकङ्कणदन्दशूकबहुलोत्फालावचूलं वपुः ॥ ७० ॥

इत्थं याते पितरि झटिति ब्रह्मभूयं य आसी-
दन्तस्तेषां विषमविषमाहंकृतिः शोकशङ्कुः ।
चेतोभित्तेरनुपधिबृहद्बन्धुरेको विवेको
लब्धोद्रेको निभृतनिभृतं तं शनैरुच्चखान ॥ ७१ ॥

एकादश्यां व्रतनियमवानेकदा तत्कनीया-
नेकाकी सन्भवनवलभीं मङ्कः सोधिशिश्ये ।
वागीश्वर्या वदनवसतेः केवलं वाहहंसं
व्यञ्जन्गण्डस्थलपरिणमच्चन्द्रबिम्बच्छलेन ॥ ७२ ॥
स्वप्ने तत्र ददर्श स स्वपितरं देहं वहन्तं मिल-
त्तापिच्छच्छदकेतकच्छविवपुष्खण्डद्वयीकल्पितम् ।
एकार्धेन वमन्तमग्रचरणद्वारेण मन्दाकिनी-
मन्यार्धेन च बिभ्रतं पटुरटद्वीचिं जटावर्त्मनि ॥ ७३ ॥
सुतमथ स तदानीं कल्पितप्रत्यभिज्ञं
लहरिभिरनुगृह्णन्दूरतोभीक्ष्णमक्ष्णाम् ।
अमुचदमृतमित्थं कर्णगण्डूषलेह्यं
स्नपनमिव विवृण्वञ्ज्योत्स्नया दन्तपङ्क्तेः ॥ ७४ ॥
द्वैराज्यकारिसुमनोनिवहस्य कर्ण-
पूरश्रियः क्रिमपि वाङ्मयमध्यगीष्ठाः ।
तत्किं पुनासि न सुत क्षणदाकुटुम्ब-
लेखावचूलचटुयुक्तिभिरुक्तिदेवीम् ॥ ७५ ॥
इति सूक्तिमौक्तिकमयीं सुतस्य स
प्रकटय्य कर्णभुवि शेखरस्रजम् ।
गगनाध्वलङ्घनघनश्रमस्पृशा
शशिना सहैव चतुरं तिरोदधे ॥ ७६ ॥
उद्युक्ते गुणवद्विषादकदनव्यग्रैर्गवामुद्गमै-
र्निर्मातुं भुवनानुरञ्जनविधिं देवे ततो भास्वति ।
तच्छून्यासु विसृज्य दिक्षु सुचिरं निद्रादरिद्रे दृशा-
वुत्कण्ठां च शुचं च विस्मयरसोल्लासं च तुल्यं दधौ ॥ ७७ ॥
पितृभारतीविवृतपौष्टिकक्रिया-
क्रमभाणभक्तिसहवासिमानसः ।
इति स प्रबन्धयति मङ्को गिरं
विरचय्य शंकरचरित्रकिंकरीम् ॥ ७८ ॥

इति श्रीकण्ठचरिते महाकाव्ये तीर्थवर्णनो नाम तृतीयः सर्गः ॥३॥

S. IV., śl. 64 : कैलासवर्णनो नाम च० स०.
S V., śl. 57 : भगवद्वर्णनो नाम प० स०.
S. VI., śl. 74 : वसन्तसाधारणवर्णनो नाम ष० स०.
S. VII., śl. 65 : दोलाक्रीडावर्णनो नाम स० स०.
S. VIII., śl. 56 : पुष्पावचयवर्णनो नाम अ० स०.
S. IX., śl. 56 : जलक्रीडावर्णनो नाम न० स०.
S. X., śl. 61 : संध्यावर्णनो नाम द० स०.
S. XI., śl. 75 : चन्द्रवर्णनो नाम एका० स०.
S. XII., śl. 95 : चन्द्रोदयवर्णनो नाम द्वा० स०.
S. XIII., śl. 52 : प्रसादवर्णनो नाम त्र० स०.
S. XIV., śl. 68 : पानकेलिवर्णनो नाम च० स०.
S. XV., śl. 50 : सुरतक्रीडावर्णनो नाम प० स०.
S. XVI., śl. 59 : प्रभातवर्णनो नाम षो० स०.
S. XVII., śl. 67 : परमेश्वरदेवसमागमादिवर्णनो नाम स० स०.
S. XVIII., śl. 61 : गणक्षोभवर्णनो नाम अ० स०.
S. XIX., śl. 66 : गणोद्योगवर्णनो नाम एको० स०.
S. XX., śl. 66 : इभबन्धनवर्णनो नाम वि० स०.
S. XXI., śl. 53 : गणप्रस्थानवर्णनो ना० एक० स०.
S. XXII., śl. 56 : दैत्यपुरीक्षोभवर्णनो नाम द्वा० स०.
S. XXIII., śl. 56 : युद्धवर्णनो नाम त्रयो० स०.
S. XXIV., śl. 44 : त्रिपुरदाहो नाम च० स०.

Sarga XXV.:

इति स श्रवणोत्तंसं मांसलं भक्तिविभ्रमैः।
जगन्नाथस्य जग्रन्थ मङ्ङ्कः सूक्तिलीलया ॥ १ ॥
तिग्मानलदृशः खण्डपरशोः *प्रणयग्रहात्।
तस्य सूक्तिलता व्यक्तं बत साफल्यमग्रहीत् ॥ २ ॥
स्वयं मौलीन्दुपीयूषपूरैः सिक्तेव शंभुना।
सरसत्वं च दार्ढ्यं च वाक्तस्याव्यग्रमग्रहीत् ॥ ३ ॥

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* प्रत्ययग्रहात्, P. D.

प्रबन्धेन जगद्बन्धुमुपश्लोक्य पिनाकिनम् ।
आक्रान्तानन्तसंतोष इति सोन्तरचिन्तयत् ॥ ४ ॥
अहो धन्योस्मि यस्येयं स्वच्छन्दापि सरस्वती ।
विना श्रीकण्ठमन्यत्र नाचरच्चाटुकारिताम् ॥ ५ ॥
महत्कष्टमहो हित्वा यच्छर्वं सर्वतःश्रुतिम् ।
गर्वानवधिबाधिर्यो नरेण स्तूयते नरः ॥ ६ ॥
मानुष्यजन्म वैदुष्यं विवेकः काव्यचातुरी ।
श्रीकण्ठे चाटुकारित्वमहो पुण्यपरंपरा ॥ ७ ॥
धिक्तान्कृतप्लुतिर्येषां भारत्यपि सरस्वती ।
स्वं दूषयति मत्तेव नृपचाटुकपांसुभिः ॥ ८ ॥
दृष्टिः सारस्वती भूरिरजोभिरिह पार्थिवैः ।
* वशंवदीकृता सत्यं कवेः कालुष्यमश्नुते ॥ ९ ॥
किं वान्यद्गुणनद्धापि बद्धापि रसवर्त्मनि ।
रहिता कर्णधारेण सूक्तिर्नौरिव सीदति ॥ १० ॥
चामीकरस्य सौरभ्यमम्लानिर्मालतीस्रजाम् ।
श्रोतुर्निर्मत्सरत्वं च निर्माणागोचरं विधेः ॥ ११ ॥
यत्किमप्यस्ति मूर्खाणाममात्सर्यं तु सूक्तिषु ।
तत्कोपयोगि सौन्दर्यं शण्ढस्येव पुरन्ध्रिषु ॥ १२ ॥
विमत्सरश्च विद्वांश्च श्रोता चेद्घटते गिराम् ।
स्यन्दते तर्हि वाग्वल्ली रसं पर्वणिपर्वणि ॥ १३ ॥
सन्तश्च † तादृशाः सन्ति गणिताः सूक्तिभेषजम् ।
भूषणं यैः स्ववैदुष्यात्सौजन्येन वितन्यते ॥ १४ ॥
मदग्रजन्मनः **श्रीमङ्खकस्य** सभागृहम् ।
तेध्यासते च विस्रब्धाः सारसा इव मानसम् ॥ १५ ॥
ततः साफल्यदीक्षायै स्वपरिश्रमविप्रुषाम् ।
तदेवास्य प्रबन्धस्य नेष्यामि निकषाश्मताम् ॥ १६ ॥
पण्डितैर्मण्डलीबन्धाद्बिभ्रद्भिरसमं रसम् ।
दृब्धालवालवलयं वाग्देवीसुरवीरुधः ॥ १७ ॥

* P. omits this verse but shows a lacuna.

† तादृशः P. D.

इति संचिन्त्य संतोषदन्तुरेण स चेतसा ।
तदथाविशदास्थानं कृतार्थस्याग्रजन्मनः ॥ १८ ॥

॥ युग्मम् ॥

श्रीवाहकरटिक्षुण्णवर्णकम्बलरूङ्कषि ।
कुथे निवेशितपदं धुरीवाखिलमन्त्रिणाम् ॥ १९ ॥
ततस्तत्र शिखारत्नमप्रत्नामात्यसंहतेः ।
अनयन्नयनातिथ्यं पथ्यं स नयवर्त्मनि ॥ २० ॥

॥ युग्मम् ॥

विनयेन नमन्नग्रे शपथैरर्थितोसकृत् ।
ज्यायसोर्धासने तस्य स कथंचिदुपाविशत् ॥ २१ ॥
नित्यं नृत्यद्वचोदेवीमञ्जीरोच्चरवैरिव ।
घटते शास्त्रचिन्तासु यस्य निद्रादरिद्रता ॥ २२ ॥
महाभूतानि पञ्चापि विरिञ्चेन विमुञ्चता ।
योवैमि वाङ्मयैरेव निर्ममे परमाणुभिः ॥ २३ ॥
क नु कानि कियत्कालमहो तेपे तपांसि यः ।
वैदुष्ये लग्नकान्यन्ययोगव्यावृत्तिसाक्षिणि ॥ २४ ॥
पुनानमन्तिकं तस्य प्रथमं ब्रह्मवादिनाम् ।
विद्वत्संक्रन्दनं तत्र स नन्दनमवन्दत ॥ २५ ॥

॥ चतुर्भिः कुलकम् ॥

व्याख्यासु यस्य वदनं रदनांशुभिरीक्ष्यते ।
आकर्षदिव * वाग्देव्या धौतक्षौमपटाञ्चलम् ॥ २६ ॥
अर्पयन्कमपि स्पन्दं धाम्नः सारस्वतस्य भूः ।
य एव सर्वशास्त्राणां साकारमिव जीवितम् ॥ २७ ॥
विवृतीर्यो लिखत्यात्तलेखन्येकाङ्गुलीतलः ।
ग्रन्थेभ्योर्थस्य विश्रान्त्यै सूत्रिकामर्पयन्निव ॥ २८ ॥
यत्कृतिष्ववधानेन मूर्धा कस्य न वीप्सया ।
सारस्वतरसावर्तवलनेनेव वेष्टते ॥ २९ ॥

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* वाग्देवीधौत°, P. D.

तं **श्रीरुय्यक**मालोक्य स प्रियं गुरुमग्रहीत् ।
सौहार्दप्रश्रयरसस्रोतःसंभेदमज्जनम् ॥ ३० ॥

॥ कुलकम् ॥

यस्य व्यनक्ति काषायग्रहमारक्तया रुचा ।
नित्योपन्याससंक्रान्तवेदान्तार्थ इवाधरः ॥ ३१ ॥
नीत्वा सफलतां वल्लीरिष्टसिद्धिं विवृण्वता ।
श्रुतीनां पथि शिष्येषु येन कल्पद्रुमायितम् ॥ ३२ ॥
निस्तुषीकृतवैदुष्यं स्मयमात्सर्यसंहृतेः ।
धृतप्रणतिपारं यो **रुय्यदेवं** तमैक्षत ॥ ३३ ॥
वाग्देवतालिनीलीलाधुतपक्षतिचातुरीम् ।
वदनाम्बुरुहे यस्य भाषाः षडधिशेरते ॥ ३४ ॥
खलानां यत्प्रबन्धेषु दृढव्युत्पत्तिवर्मसु ॥
प्रोद्यच्चोद्यमया दूरे कुण्ठिता इव पत्त्रिणः ॥ ३५ ॥
कतिचि**ल्लोष्टदेवस्य** तस्येति मुखतोऽशृणोत् ॥
श्रीलङ्कं प्रति प्रोतचारुचाटुरसा गिरः ॥ ३६ ॥

॥ तिलकम् ॥

गोभिः शुभ्ररसैकसूतिभिरनुस्यूतं विभो **लङ्कक**
ज्यायःशुद्धिसखि द्विजोच्छ्वसदनिर्वेदप्रथापावनम् ।
सत्यायार्पयतिस्म दर्शितवते निःसंश्रयत्वं कलौ
वाग्देवीसहिताय तावकमुखं मन्येग्रहारं विधिः ॥ ३७ ॥
तीक्ष्णा पृथुलोहमयी गुरुतरगुणनिकरसंग्रहव्यग्रा ।
द्रढयति धर्मपटच्चरमाचिरादिह **लङ्ककस्य** मतिः ॥ ३८ ॥
मूर्तिर्यस्य सभानुताद्भुतलिपेः पुष्णाति गाढामृत-
प्रादुर्भावविसृत्वरीं परिणतिं पङ्केरुहद्रोहिणः ।
तस्य त्वन्मुखशीतगोः प्रणयतोलंकारवाग्देवता-
गल्वर्कोपलपुत्रिकागुरुपरिस्यन्दं रसं स्यन्दते ॥ ३९ ॥
यः सामन्तशिखामणेत्रभवतालंकार नित्यं सता-
मानीतोनवकाशतां हृदि हृताशेषाद्भुतापद्विपि ।

तेषां श्रोत्रविलिह्यमानगहनत्वत्सूक्तिचर्वोत्सवे
राशीभूत इवाधिशीर्षमधुना कम्पः स संपद्यते ॥ ४० ॥

सामन्तभद्रनयमपि भजसे पदमनुसरन्नसामान्यम् ।
विश्वमपापोहमिति **श्रीलङ्कक** तदपि बोधयसि ॥ ४१ ॥

या पूर्वा कविगर्वहृत्पदगतिर्यस्या विपर्येति नो
स्पष्टं या परपुष्टसौष्टवहरं वाक्यक्रमं पुष्यति ।
सा **श्रीलङ्कक** मानमार्गमजहत्यप्यात्तकण्ठा हठा-
द्विद्वत्ता तव चित्रमुज्झितरजाः सूते यशःसंततिम् ॥ ४२ ॥

मार्गे पदस्य पथि वाक्यकथाप्रथानां
मानस्य वर्त्मनि च कन्दलिताभिषेकः ।
राज्ञेव मन्त्रिवर **लङ्कक** सूक्तिदेव्या
सर्वाधिपत्यपदवीमधिरोपितोसि ॥ ४३ ॥

श्रीमल्लङ्कक यद्विशङ्कमुरगाधीशस्य हालाहल-
ज्वालाडम्बरडामराद्वदनतस्तात्पर्यतो निर्ययौ ।
वाग्देवीकरकुम्भनिर्यदमृतोद्रिक्तेन सिक्ते महा-
भाष्यं काव्यरसेन तत्तव चिरं वक्त्रेद्य विश्राम्यति ॥ ४४ ॥

स्वान्ताक्रान्तसरस्वतीगृहबृहद्राजीवनालोन्नत-
श्लिष्यत्कण्टकशिक्षयेव शतशः पुष्णाति या तीक्ष्णताम् ।
तस्यां भिन्नसमग्रशास्त्रगहनग्रन्थ्युद्गतौ त्वद्धियि
श्रीमल्लङ्कक किं कलिः किल पदं स्वप्नेपि दातुं क्षमः ॥ ४५ ॥

बाणोपमः प्रबन्धो **लङ्कक** तव पत्त्रलब्धदूरगतिः ।
विध्यति कस्य न हृदयं विविधसमज्यानिवेशेन ॥ ४६ ॥

आरूढाः शुभमेधसां परिचयात्तं पावकोपक्रमं
श्रीमल्लङ्कक पाकमाकलयितुं व्यग्रा वचोवर्त्मनि ।
स्निह्यत्पात्रसहस्रपूरणभरादुन्मीलयन्तो मुदं
भावत्काः प्रगुणा गुणा बहुरसाभिज्ञं जगत्कुर्वते ॥ ४७ ॥

P. places v. 41 before v. 40.

॥ इत्येते लोष्टकश्लोकाः ॥

आक्रान्ता यस्य वक्रिम्णा दीर्घा दीर्घगुणा गिरः ।
वाग्देवीकरवल्लक्य इव पुष्णन्ति माधुरीम् ॥ ४८ ॥
द्विजराजेन भजता प्रभाकररुचिग्रहम् ।
पावकेन श्रिता येन धामत्रयमयी स्थितिः ॥ ४९ ॥
तमदर्शदथ श्रोत्रपथसख्यस्पृशा दृशा ।
अदभ्रगुणसंदर्भं **श्रीगर्भं** हर्षनिर्भरः ॥ ५० ॥

॥ तिलकम् ॥

चतुर्दशापि यस्यान्तर्द्विजराजश्रितोन्नतेः ।
कृष्णस्य भुवनानीव विद्यास्थानानि शेरते ॥ ५१ ॥
श्लिष्यत्कवित्वपाण्डित्यमयसंदेशवर्त्मना ।
बाल्य एवोद्धृता येन मोहकर्दमतो मतिः ॥ ५२ ॥
क्रमादजनि *सौन्दर्यरसस्मेरमुखः सखा ।
श्रीगर्भमण्डनस्तस्य पारणाय स चक्षुषोः ॥ ५३ ॥

॥ तिलकम् ॥

ततो न्यधित निःशेषवैदुषीकेलिसद्मनि ।
श्रीकण्ठे विहितोत्कण्ठे दृशं तदनुजन्मनि ॥ ५४ ॥
कृतश्रुतिसुधासेकाः सोद्रेका विविधैर्नयैः ।
रूढिं यद्वचांसि च्छेकाः स्वच्छे कामपि बिभ्रति ॥ ५५ ॥
स सन्मार्गचरो **गर्गमा**नर्च स्थविरं चिरम् ॥
सत्कवीनां तमग्रण्यं द्रोणं चापभृतामिव ॥ ५६ ॥
प्रदीपरुचिसंचारचारु योध्यास्य मन्दिरम् ।
झगित्येव स्वयं विष्णोस्तत्तत्त्वं परमैक्षत ॥ ५७ ॥
अनिरुद्धाच्युतबलश्लाघ्यदर्पकलाञ्चिताः ।
एकायनस्य यस्यासंश्चातुरास्याञ्जिता गिरः ॥ ५८ ॥
सुधासधर्मभिर्द्वित्रैरिति लड्डुकचाटुभिः ।
अभ्यर्णं कर्णयोस्तस्य स **श्रीदेवधरो**धिनोत् ॥ ५९ ॥

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* सौहार्दरस°, P.
J. places 57*a* in the place of 56*a*.

त्रिभिः काण्डैराद्यः कविरमुमविध्यत्तदनु च
क्षतो बाणेनायं तदपि विदधे चापलकलाम्।
अलंकार त्वत्कैः प्रतिपदनिबद्धैर्ध्वनिलवै-
रथेदानीमन्तःकरणहरिणः शाम्यति मम ॥ ६० ॥
एकं **श्रीजयसिंह**पार्थिवपतिं काश्मीरमीनध्वजं
तस्योपासितसंधिविग्रह**मलंकारं** द्वितीयं स्तुमः।
भूभारः प्रथमेन पन्नगपतेःक्ष्मां रक्षता वारितो
नीतोन्येन कृतार्थतां प्रवचनैर्भाष्योपदेशश्रमः॥ ६१ ॥
॥ इति भागवताचार्यदेवधरश्लोकद्वयम् ॥
बहुशः श्रवणे यस्य रुचिरुत्कर्षमीयुषी।
नाम्नि पुष्यति याथार्थ्यमुद्यत्पदशतश्रियः॥ ६२ ॥
यस्य पाणिनिबद्धेन वररुच्यञ्चितश्रिया।
व्यज्यते कङ्कणेनेव लक्षणेनादरिद्रता ॥ ६३ ॥
वयसो मध्यमत्वेपि गुणैरधिकवार्द्धकम्।
नागं साहित्यविद्यायाः सौविदल्लं तमैक्षत ॥ ६४ ॥
॥ तिलकम् ॥
दृढेपि तर्ककार्कश्ये * प्रगल्भः कविकर्मणि।
यः **श्रीतुतातितस्येव** पुनर्जन्मान्तरग्रहः ॥ ६५ ॥
तं **श्रीत्रैलोक्य**मालोक्य गण्यं षट्कर्मिणां धुरि।
ययौ मुहुरधिज्यस्य कार्मुकस्य सधर्मताम् ॥ ६६ ॥
॥ युगलम् ॥
सर्वमानातिरिक्तेन विवृतापूर्वजन्मना।
योधिकार्यस्थितिर्भाति नियोगेनेव चेतसा ॥ ६७ ॥
†सूक्तिभूरिगुणानर्घमश्लाघत स वीप्सया।
दामोदरं तदासीददादरप्रह्वकंधरः ॥ ६८ ॥
॥ युगलम् ॥
यः संततं निसर्गेण विनयानतकंधरः।
व्यनक्त्यात्तबृहच्छास्त्रभारव्यञ्जितताभिव ॥ ६९ ॥

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* प्रवगः कवि,° P.; D.

† सूरिगणगुणाः तमासीददा° P.; D.; J. text. pr. m.

पादोपसंग्रहव्यग्रविवलत्पाणिपल्लवः ।
तं **षष्ठं** विबुधप्रष्ठं स सोत्कण्ठमवैक्षत ॥ ७० ॥

॥ युग्मम् ॥

व्यज्यते येन निर्मृष्टनिःशेषकलिपांसुना ।
भट्टप्रभाकरनयद्वयस्रोतोनदीष्णता ॥ ७१ ॥

सुवृत्तं क्रमलब्धोर्ध्वपदं परिचितं दृशोः ।
तं च वागीश्वरीकेलिकन्दुकं **जिन्दुकं** व्यधात् ॥ ७२ ॥

॥ युग्मम् ॥

पथा चरति वक्रेण वाग्यस्य चतुरैः पदैः ।
सरस्वत्यै विनिर्मातुमुद्यतेव प्रदक्षिणम् ॥ ७३ ॥

प्रक्रमैर्हठवक्रिम्णो मुरारिमनुधावतः ।
श्रीराजशेखरगिरो नीवी यस्योक्तिसंपदाम् ॥ ७४ ॥

श्रीमद्राजपुरीसंधिविग्रहस्य नियोगिनम् ।
अथानर्च वचोभिस्तं **जल्हणं** विनयाञ्चितैः ॥ ७५ ॥

॥ तिलकम् ॥

यो रञ्जयति सत्पूगरससंचारणोज्ज्वलैः ।
न कस्य स्वप्रबन्धोक्तिवर्णैः पर्णैरिवाननम् ॥ ७६ ॥

पुनानमाभिजन्येन कृत्स्नं पाण्डित्यपद्धतेः ।
निसर्गोत्तमसंदिग्धं **श्रीगोविन्द**मवन्दत ॥ ७७ ॥

॥ युगलकम् ॥

श्रीमा**नलकदत्तो**यमनल्पं काव्यशिल्पिषु ।
स्वपरिश्रमसर्वस्वन्याससभ्यममन्यत ॥ ७८ ॥

तथोपचस्करे येन निजवाङ्मयदर्पणः ।
बिल्हणप्रौढिसंक्रान्तौ यथा योग्यत्वमग्रहीत् ॥ ७९ ॥

तत्तद्बहुकथाकेलिपरिश्रमनिरङ्कुशम् ।
तं प्रश्रयप्रयत्नेन **कल्याणं** सममीमनत् ॥ ८० ॥

॥ तिलकम् ॥

यावाविष्कुरुतो वक्त्रमुरुचन्दनपुण्ड्रकम् ।
मुद्रितं सूक्तिदेव्येव कोशं काव्यकलाश्रियः ॥ ८१ ॥

P. and D. place vv. 70 and 71 between 82 and 83.

भुङ्गश्रीवत्सनामानौ सूरी सब्रह्मचारिणौ ।
वाक्यैर्जितामृतस्वादैः सादरं तावभाषत ॥ ८२ ॥

॥ युगलकम् ॥

तीक्ष्णसारस्वतज्योतिरनुस्यूतरसात्मना ।
श्रुतिभ्यां लिह्यते सद्भिर्यस्योक्तिः पाकमीयुषी ॥ ८३ ॥
तं स तर्कमहाम्भोधिकुम्भसंभवमार्चिचत् ।
श्र्यानन्दं स्निग्धदृङ्न्यासदीर्घेन्दीवरधामभिः ॥ ८४ ॥

॥ युग्मम् ॥

उच्छ्रिते पथि वैदर्भे कठोरपदकण्टकैः ।
निसर्गललिता यस्य स्वैरं चरति भारती ॥ ८५ ॥
अतूतुषन्निस्तुषया भूषितं कविविद्यया ।
तं पद्मराजमव्याजव्याहारविनियुक्तिभिः ॥ ८६ ॥

॥ युगलकम् ॥

भाति केशकटप्रेण यस्त्रयीधूमबभ्रुणा ।
उपासनार्द्रया नित्यममुक्त इव संध्यया ॥ ८७ ॥
अगर्हबार्हतमतन्यायोपन्याससदेशिकम् ।
श्रीगुन्नमुन्नम*त्प्रीति ततस्तं प्रत्यपद्यत ॥ ८८ ॥

॥ युगलकम् ॥

धिन्वन्पवित्रचारित्रो विश्वामित्र इव त्रयीम् ।
पाठबोधावनुष्ठानसौष्टवेन पुनाति यः ॥ ८९ ॥
वक्त्रटङ्को निसर्गेण व्यञ्जन्सदनुरक्तताम् ।
न जहात्यसुरो यस्य सामराजिस्थितिग्रहम् ॥ ९० ॥
स्वतन्त्रः शास्त्रवीथीषु प्रथमः सोमपीथिनाम् ।
लक्ष्मीदेवस्तमाशीर्भिः स निर्भरमवीवृधत् ॥ ९१ ॥

॥ तिलकम् ॥

व्याख्याभिख्यासु भाष्यस्य यो यागोपक्रमेषु च ।
इष्टीर्विवृणुते धुर्यो बुधानामिव यज्वनाम् ॥ ९२ ॥

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* प्रीतिस्ततस्तं, P. D.

आतन्वन्विनयाकूतं दूरनम्रेण मौलिना ।
ततो **जनकराजेन** *तेन संतुष्य तुष्टुवे ॥ ९३ ॥

॥ युगलकम् ॥

व्यनक्ति पृथुसामर्थ्यमाख्याया एव योक्षरैः ।
जयेभिनवगुप्तस्य प्रकटः प्रथमो गुरुः ॥ ९४ ॥
तं तत्रागमतन्त्रेषु सूचितानङ्कुशश्रमम् ।
ततः संकेतसदनं प्रागल्भ्यस्याभ्यभाषत ॥ ९५ ॥

॥ युगलकम् ॥

येन जाड्यैकपीडाभिः पुष्णतः कम्पसंपदम् ।
विवृतानन्ततापस्य विहितं लङ्घनं कलेः ॥ ९६ ॥
अशेषभिषगग्रण्यं शरण्यं शास्त्रपद्धतेः ।
ववन्देथ **तमानन्दं** सुतं **शम्भुमहाकवेः** ॥ ९७ ॥

॥ युगलकम् ॥

नागरप्रकृतिश्चारुबलात्मा † विधृताभयः ।
यः प्रीणात्यातुरानङ्गैर्भेषजैकमयैरिव ॥ ९८ ॥
ततस्तदनुजन्मानमगदंकारपुंगवम् ।
‡**सुहलं** गाढया प्रीत्या तं पुनः पुनरैक्षत ॥ ९९ ॥
§पाणिनीयातपत्रेण पवित्रं यस्य तन्मुखम् ।
सङ्गं स्वप्नेप्यवाप्नोति नापशब्दरजःकणैः ॥ १०० ॥
स्वस्येश्वरस्य यो व्यञ्जन्मण्डले मन्त्रसंस्क्रियाम् ।
धत्ते सदागमप्रीतिं दैशिकानां धुरि स्थितिम् ॥ १०१ ॥
अन्यः स **सुहलस्तेन** ततोवन्द्यत पण्डितः ।
दूतो **गोविन्दचन्द्रस्य कान्यकुब्जस्य** भूभुजः ॥ १०२ ॥

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* तेन संतुष्य तुष्यये. J. neut. pr. m.; P.; नीत संतुष्य तुष्टये J. tîkâ. sec. m.; तेन संतुष्य तुष्टवे D. pr. m.; नीतः सं;° D.; pr. m. Our reading is a conjecture based on D. pr. m.

† चारुबाला P.; D. pr. m.

‡ स्वफलं गाढया P. D. pr. m.

§ पाणिनेया all MSS.

तस्येति स ततः प्रीतिं प्रणयाद्दैशिकोदिशत् ।
व्यापृतौ काव्यकेलीनामसमस्य समस्यया ॥ १०३ ॥
एतद्भ्रुकचानुकारिकिरणं राजद्रुहोन्हुः शिर-
श्छेदाभं वियतः प्रतीचि निपतत्यब्धौ रवेर्मण्डलम् ।
इति समस्या ॥ १०४ ॥
अपूपुरत्पुरस्तेषां द्रुतमित्थं स तां सताम् ।
आरात्रिकमिव भ्रूभिर्वलन्तीभिर्विवृण्वताम् ॥ १०५ ॥
एषापि द्युरमा प्रियानुगमनं प्रोद्दामकाष्ठोत्थिते
*संध्याग्नौ विरचय्य तारकमिषाज्जातास्थिशेषास्थितिः ॥
इति समस्यापूरणम् ॥
अविस्मृतस्वजननीजनक्षीररसा अपि ।
बटवो निर्न्यिरे येन सूक्तिदेवीरसज्ञताम् ॥ १०६ ॥
जोगराजमुपाध्यायं ध्यायन्तं शुभमञ्जसा ।
अथ भक्त्या तमानर्च तत्तच्चर्चाभिर**र्चितम्** ॥ १०७ ॥
॥ युगलकम् ॥
क्व नयः साधुवादेषु नृत्यद्भिर्दशनांशुभिः ।
विद्वज्जनेन साम्राज्ये सभ्यानामभ्यषिच्यत ॥ १०८ ॥
वचोभिर्नुनुदे दन्तद्युतिश्रीखण्डपाण्डुभिः ।
वादिनां वाददर्पोष्मा येन **शूर्पारका**ध्वसु ॥ १०९ ॥
यं **श्रीमदपरादित्य** इति दूतिप्रसिद्धये ।
प्रजिघाय घनश्लाघः काश्मीरान्**कुङ्कणेश्वरः** † ॥ ११० ॥
तेन **श्रीतेजकण्ठेन** सोत्कण्ठमनुबध्नता ।
इति सोधिकवैशद्यनिरवद्यमगद्यत ॥ १११ ॥
॥ चतुर्भिः कुलकम् ॥
निष्किल्बिषं तवैकस्य **श्रीमङ्ख** कविताद्भुतम् ।
स्पृष्टोक्तिर्यस्य नास्तुत्यस्तुतिकीर्तनपाप्मभिः ॥ ११२ ॥

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* संध्याग्नौ विनिधाय, P. D. pr. m.

† कुंकुलेश्वरः P. D. pr. m.

शिक्षन्ते भिक्षितुं सर्वे त्वयैकेन तु शिक्षितम् ।
भिक्षाकृतां निराकर्तुमशेषविदुषामपि * ॥ ११३ ॥
संभेदः श्रीसरस्वत्योः केवलं न विपन्मयम् ।
त्वं मोहमयमप्याशु मलं कस्य न लुम्पसि ॥ ११४ ॥
सा वैदुषी फलं यस्या न परोपकृतेः परम् ।
शिक्षन्ते जीवनोपायमन्ये वाङ्मयशिल्पिनः ॥ ११५ ॥
नृपचाटुकपाप्मभ्यस्तदित्थं तव यद्यपि ।
सरस्वती बिभेत्येव दधती शुद्धिसंस्क्रियाम् ॥ ११६ ॥
तथापि मां गुणनिधे भज क्ष्मापचटूक्तिभिः ।
पञ्चषाभिः पठित्वा याः सभासूद्रिक्ततामियाम् ॥ ११७ ॥
असावध्यवसायोस्मदनुग्रहधिया च ते ।
न दुष्येत्प्रार्थिताः सन्तः किं न दद्युर्हि याचते ॥ ११८ ॥
†श्रोत्रशुक्तिपुटेनेति पीत्वा तद्वाक्यविप्रुषः ।
इमामुदगिरत्सोथ सूक्तिमुक्ताफलस्रजम् ॥ ११९ ॥
यद्वक्रेण पथा प्रयासि सततं यद्वासि विद्वन्मन-
श्चौरी यच्च करोषि पूर्वसुकविप्रौढिप्रथोत्पुंसनम् ।
तस्माद्वारति सद्भिरत्र भवती तीक्ष्णेति संभाविता
तूर्णं पार्श्वममुष्य पार्थिवमुनेरभ्येहि शुद्ध्यर्थिनी ॥ १२० ॥
त्वत्खड्गेन जगत्त्रयैकगुरुणा राजन्गणो विद्विषां
संग्रामेषु पलायनोपनिषदां सिद्धान्तमध्यापितः ।
उन्मुक्तासमसर्वशास्त्रसरणिः संत्यक्तपन्त्रक्रम-
श्चित्रं चिन्तयितुं विविक्तविपिनासङ्गं समाश्लिष्यति ॥ १२१ ॥
व्यथोद्रेकादेका घनरुदितशोणे नृप दृशौ
वहन्ते वैराग्यादिव विधृतकाषायवसने ।
अरण्यान्यामन्यास्त्वदरिवनिता यान्ति विपदं
लतानां संसङ्गादिव नवजटावल्कलभृतः ॥ १२२ ॥

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* निःशेषविदुषाम° P. D.
† श्रोत्रशुक्तिपथेनीति, P. D.

वैधव्योपहताः प्रतापतपनप्लुष्यद्वपुष्कान्तयः
कान्ताराध्वसु लब्धसाध्वसभुवः प्रत्यर्थिवामभ्रुवः ।
राजन्निर्भरबाष्पवारिविवलन्नेत्रालवालावली-
संदोहैस्तव वर्धयन्ति विशदस्पन्दां यशःकन्दलीम् ॥ १२३ ॥

प्रियान्प्रति मरौ लग्नाः कुर्वते त्वदरिस्त्रियः ।
*सास्रधारकराश्लिष्टकुचाः पिण्डोदकक्रियाम् ॥ १२४ ॥

भिन्नभ्रूवलनाकुले तरलिते वक्त्रोडुपे सान्द्रया
निःश्वासक्रमवात्यया किमपरं भर्तर्यरित्रे हते ।
राजेन्द्र त्वदरातिचन्द्रवदनालोकस्य शोकाचलो-
द्भिन्नास्वश्रुतरङ्गिणीषु कुरुते दृङ्मज्जनोन्मज्जने ॥ १२५ ॥

त्वद्यात्रासमवेत † दुर्धरगतेः सैन्यस्य संमर्दतो
द्राघिष्ठेपि शिरोगणे गुणयुगं जज्ञे फणाभृत्पतेः ।
प्रापद्भूपरमाणुभिस्तरलितैः कालुष्यमक्ष्णां नय-
द्दृग्द्वन्द्वस्य च कारणं यदशृणोन्नो पत्तिकोलाहलम् ॥ १२६ ॥

इति श्रीतेजकण्ठाभ्यर्थनया कृताः श्लोकाः ॥

ततो यथार्थनामानं द्विजं **वागीश्वराभिधम्** ।
प्रस्तोष्ट पठितश्लोकमिति **श्रीलङ्कं** प्रति ॥ १२७ ॥

त्वयि प्रसन्ने मम किं गुणेन त्वय्यप्रसन्ने मम किं गुणेन ।
रक्ते विरक्ते च वराङ्गनानां मिथ्यैव नेपथ्यविशेषभङ्गिः ॥ १२८ ॥

॥ इति श्रीभट्टवागीश्वरस्य श्लोकः ॥

नेत्रे कवित्वपाण्डित्यमये दधदचार्मणे ।
योक्लेशादखिलं वर्त्म सारस्वतमवैक्षत ॥ १२९ ॥

चरतः पथि शास्त्राणां यस्यासच्चर्मचक्षुषः ॥
देव्याः करावलम्बेन न जातु स्खलितं पदैः ॥ १३० ॥

सकृदाकर्णनाघ्रातसमग्रग्रन्थसंसृतेः ।
इति तस्य पटोः पट्वीं गिरं चिरमचर्चयत् ॥ १३१ ॥

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* साधु° P.; सासु D.; सास्रधाराः J. sec. m.

† समयेतिदुर्धरगतेः P. D. J. pr. m.

तिलकम् ॥

तज्ज्ञसूरिकृतप्रीति चारुमन्दारपुष्पवत् ।
कदाभवन्महाकाव्यं व्योमेवेक्षे ध्रुवस्थिति ॥ १३२ ॥

इति पण्डितपटुश्लोकः ॥

ज्यायसो वीक्ष्य विद्वद्भिर्हर्षदामिति पर्षदम् ।
स तदा सुचिरं दध्रे दृशं कर्णान्तचुम्बिनीम् ॥ १३३ ॥
*विद्वद्वादविधिस्तस्य षड्कर्णीरसजन्मभूः ।
कर्णयोः षड्साहारसिद्ध्यै चिरमकल्पत ॥ १३४ ॥

त्रुट्यद्भिराननपथावसथोक्तिदेवी-
हस्ताग्रपुस्तकमुखादिव बन्धसूत्रैः ।
दन्तांशुभिः प्रसृमरैः पिहिताधरौष्ठः
श्रीरुय्यकस्तमथ स स्वगुरुर्बभाषे ॥ १३५ ॥

आराधिता भगवती भवतैव सत्यं
प्राग्जन्मसु व्रतशतोर्मिभिरुक्तिदेवी ।
यत्नं विना†प्यधिवसन्कविकर्मगर्भं
सारस्वतत्वमिव योलमभिव्यनक्ति ॥ १३६ ॥

यत्काव्यरत्नमुपधातुमिवोपनीय
शक्त्या निसर्गविवृतोद्गमयार्पितं ते ।
तच्छाततां गमितवानसि वर्धमान-
व्युत्पत्तिशाणफलकार्पणनैपुणेन ॥ १३७ ॥

तत्सौष्टव ‡व्यसनि काव्यकलाशरीरं
नो जातु वध्यमयमामयमभ्युपैति ।
शक्त्यादयो दधति साम्यगतिं त्रयोपि
ते यत्र धातव इवाविकृतप्रतिष्ठाः ॥ १३८ ॥

धन्यस्त्वं विनिवेशितैर्बहुतिथैरर्थैः स्थितिं बिभ्रती
न क्वापि स्ववपुः प्रसारितवती पण्यत्वसंसिद्धये ।

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* D. omits this verse.

† प्यभिभवत्क° P.

‡ °व्यसन° J. text ; D.

सालंकारपदाधिकध्वनिजुषा मूर्ध्ना नरीनर्त्यसौ
शंभोर्येन पुरोर्पिता भगवतो वाग्देवता नर्तकी ॥ १३९ ॥
यच्छ्रीमङ्खक मुख्यतां गतवता व्युत्पत्तिविच्छित्तिभिः
श्रीश्रीकण्ठचरित्रमित्यभिधया काव्यं व्यधायि त्वया ।
एतस्मिन्सदसि प्रसिद्धविविधोपासीनविद्वद्वरे
तत्संदर्शय तस्य रोहतुतरां साफल्यतः कल्पता ॥ १४० ॥
आरूढां परिपाकवर्त्मनि धुरं तत्तद्रसस्यन्दिनीं
निःशेषोपि सभाजनोयमधिकं श्रद्धानुबन्धातिथिः ।
*वीप्सामूर्धनिधूननाकुलतरोत्तंसोत्पलाग्रच्छदै-
रुन्मीलद्रसनैरिव श्रुतिपुटैस्तद्वाचमाचामतु ॥ १४१ ॥
श्रुत्वा वाक्यमुदारमाशयविदस्तत्तस्य सम्यग्गुरोः
किंचिन्यञ्चितकंधरेण शिरसा स व्यञ्जितप्रश्रयः ।
वाग्देवीकरिणीविसृत्वरमदस्रोतःकणस्पर्धिता-
मारूढैरिव गूढमक्षरशतैर्व्यस्तारयत्पुस्तकम् ॥ १४२ ॥
तद्विस्तार्य च पुस्तकं परिचितं कीर्णैर्वचोदेवता-
भूषामेचकमौक्तिकैरिव हठाक्षिप्तेक्षणैरक्षरैः ।
व्याहारेण हृदन्तरालविहरद्विद्यावधूनूपुर-
ध्वानभ्रान्तिकृता ततस्तदपठत्स्वं काव्यमव्याकुलः ॥ १४३ ॥
तत्काव्ये धृतदिव्यवर्त्मनि विशत्यन्तः ससंतोषता-
मश्रान्ताहितमूर्धधूननविधिव्याप्तेरभिव्यञ्जताम् ।
तेषां तत्र कपोलमूलपुलकव्याजाद्वामश्रुति-
स्तत्तत्पीतचरान्यकाव्यनिवहव्यक्ताक्षरालीमिव ॥ १४४ ॥
वाग्देवीपदधूलिविप्रुष इव व्यक्ताक्षरश्रेणय-
स्तास्तत्काव्यवशंवदाः प्रतिपदं कौतूहलं तेनिरे ।
याः सद्यः श्रुतिरन्ध्रवर्त्मनि भृतावाप्तप्रवेशा दृशो-
रानन्दानुगुणान्कणानजनयंस्तेषां सतामश्रुणः ॥ १४५ ॥
उद्यद्वैद्युतदीप्तिसोदरसत्सारस्वतज्योतिषा
पूतस्तद्वचसां रसः श्रुतिपुटैः संसत्सदामापपे ।
तेषामुन्मिषितालसालसगतौ दृक्शुक्तिपङ्क्तौ शनै-
रानन्दाश्रुपृषन्मयी तु जघटे मुक्ताफलानां ततिः ॥ १४६ ॥

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* विधूनन°

सद्वृत्ताश्च सुसूक्ष्मदर्शनकलायोग्याश्च तत्सूक्तय-
स्ताः सिद्धार्थतयैव कस्य न मनो निन्युर्घनस्नेहताम् ।
आसीना वलमानमूर्धनि तदा तस्मिन्वचोदेवता
सच्चक्रे व्यतनिष्ट या बहुमुखश्च्योतद्रसस्रोतसः ॥ १४७ ॥
स प्रक्रान्तविचारसूरिदशनज्योत्स्नात्त*भस्मस्तुतिः
स्वव्याख्येयधुरां महेश्वरकथाबन्धुः प्रबन्धोन्वभूत् ।
सत्कल्लोलविलोलतां त्रिजगतीशं स्वस्य यस्याग्रही-
दग्रे वक्रकलातिथेर्बुधजनानन्दाश्रुमन्दाकिनी ॥ १४८ ॥
सारस्वतस्य महसः प्रथमा शिखेव
सा मङ्ख(ङ्क)कस्य ववृते धुरि सूक्तिरेका ।
दग्धुं मनः खलजनस्य कपोलराग-
भङ्ग्या(ङ्गी) व्यधत्त वचनेष्विव या स्वमोजः ॥ १४९ ॥
इत्यादिभिः प्रकरणैर्बुधसाधुवादा-
नादाय चेतसि दधत्परितोषमुद्राम् ।
तत्काव्यपुस्तकमथार्पयतिस्म तस्मै
पूजाक्षणे त्रिजगतीगुरवे हराय ॥ १५० ॥
इक्षुक्षीरसधर्मनिर्मलरसस्रोतःसमुल्लासना-
दातन्वान इवाधिकाधिकमहास्नानक्रियाप्रक्रियाम् ।
तेनाग्रे निहितश्चराचरगुरोर्वक्रीभवन्मूर्तिभिः †
शब्दैरङ्कु(कु)रितप्रणाम इव स प्रौढिप्रबन्धोधिनोत् ॥ १५१ ॥
पितुर्बिभ्राणस्य स्मररिपुपुरीपौरपदवीं
नियोगेन स्वप्ने पदमुपगतेन श्रवणयोः ।
प्रबन्धं संधायेत्यधिकविबुधश्लाघ्यनिरघ-
क्रमं मङ्खः(ङ्कः) सौख्यं किमपि हृदये कन्दलयति ॥ १५२ ॥
॥ इति श्रीराजानकविश्वावर्तसूनोर्महाकविराज-
राजानकश्रीमङ्ख(ङ्क)कस्य कृतौ श्रीकण्ठचरिते
महाकाव्ये पञ्चविंशः सर्गः ॥

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* भस्माकृतिः P. D.

† वन्दीभवन्मूर्तिभीः P.

No. 201.

Samayamâtṛikâ, by Kshemendra.

Beginning:

ओं नमो गणाधिपतये ॥
अनङ्गवातलास्त्रेण जिता येन जगत्त्रयी ।
विचित्रशक्तये तस्मै नमः कुसुमधन्वने ॥ १ ॥

Fol. 4*b*, l. 10:

इति श्रीव्यासदासापराख्यक्षेमेन्द्रनिर्मितायां समयमातृकायां चिन्तापरिप्रश्नो नाम प्रथमः समयः ॥

Fol. 13*b*, l. 5: इति श्री॰ स॰ चरितोपन्यासो नाम द्वि॰ स॰ ॥

Fol. 16*a*, l. 16: इति श्री॰ स॰ प्रदोषवेश्यालापवर्णनं तृ॰ स॰ ॥

Fol. 25*a*, l. 13: इति क्षे॰ स॰ पूजाधरोपन्यासश्च॰ स॰ ॥

Fol. 30*b*, l. 1: इति क्षे॰ स॰ रागविभागोपन्यासः प॰ स॰ ॥

Fol. 33*b*, l. 1: इति स॰ षष्ठः समयः ॥

Fol. 36*b*, l. 14: इति स॰ कामुकसमागमो नाम स॰ ॥

Fol. 47*a*, l. 9:

इति बहुभिरुपायैः कुट्टिनी कामुकानां
कृतसुकृतविहीना वञ्चना सा कृतघ्ना ।
वनभुवि मृगबन्धं हन्त पश्यन्ति नित्यं
तदपि हरिणशावाः कूटपाशं विशन्ति ॥
समयेन मातृका सा कृत्रिमरूपा कृता कलावत्या ।
तन्नाम्नैव निबन्धः क्षेमेन्द्रेण प्रबद्धोयम् ॥
इति समय॰ कामुकार्थप्राप्तिरष्ट॰ स॰ ॥
सालंकारतया विभक्तिरुचिरच्छायाविशेषाश्रया
वक्रा सादरचर्वणा रसवती मुग्धार्थलब्धा परम् ।
आश्चर्योचितवर्णना नवनवास्वादप्रमोदार्चिता
वेश्या सत्कविभारतीव हरति प्रौढा कलाशालिनी ॥
संवत्सरे पञ्चविंशे पौषशुक्लादिवासरे ।
श्रीमतां भूतिरक्षायै रचितोयं स्मितोत्सवः ॥
अद्रिच्छिद्रविनिद्ररौद्रफणिनामत्रास्ति कालं कुलं

मत्तास्तत्र वसन्ति दन्तिपतयः सिंहाश्रयेयं गुहा ।
इत्यार्तिप्रतिबद्धवृद्धशवरीवर्गेण मार्गाग्रगा
यद्वैरिप्रमदाः सदा वनमहीगाढग्रहे वारिताः ॥
वीरस्यात्तदयाविधेयमनसः शीलव्रतालंकृते-
र्निस्त्रिंशः परदारकृज्जयविधौ यस्यैककार्यः सुहृत् ।
तस्यानन्तमहीपतेर्विरजसः प्राज्याधिराज्योदये
क्षेमेन्द्रेण सुभाषिते कृतमिदं सत्पक्षरक्षाक्षमम् ॥
इति समयमातृका संपूर्णा समाप्ता ॥
शुभमस्तु लेखकपाठकयोरिति ॥
संवत्सरे पञ्चविंशे गणेशविदुषा मया ।
ज्येष्ठमासे हरिदिने शुक्ले समयमातृका ।
लिखितेयं तु विदुषां प्रीतये स्मितकृत्सदा ॥

No. 208.

Stutikusumánjali.

Beginning:

ओं स्वस्ति श्रीगणेशाय नमः ओम्
ह्लादयद्भिरमलैरनर्गलैर्जीवनैरघहरैर्नवैरियम् ।
स्वामिनः क्लमशमक्षमैः क्षणं रोद्धुमर्हति मनः सरस्वती ॥ १ ॥

End—fol. *96a*, l. 4:

यत्सत्यं सदसद्विवेकविकलग्रामीणकुग्रामणी-
मिथ्यास्तोत्रपरा पराभवभुवं नीतासि भीतास्यतः ।
मातः कातरतां विमुञ्च यदसौ सौभाग्यभाग्यावधिः
संजातो जगदेकनाथनुतिभिर्वाग्देवि ते विभ्रमः॥ १६ ॥
इति श्रीभगवतो महेश्वरस्य स्तुतिकुसुमाञ्जलिः ॥

No. 212.

Haracharitachintámaṇi, by Jayadratha.

ओं श्रीगणेशाय नमः ॥ ओम्
नानाप्रकारसंसारप्रकाशनविशारदः ।
क्रीडन्विचित्रैराकारैर्जयत्येको महेश्वरः ॥ १ ॥

Fol. *7a*, l. *7* :

इति श्रीमहामाहेश्वराचार्य**राजानकजयद्रथ**विरचिते **हरचरितचि-न्तामणौ** ज्वालालिङ्गावतारो नाम प्रथमः प्रकाशः ॥

Fol. 13*a*, l. 5 :

इति श्री॰ हरचरितचिन्तामणौ कालदाहवर्णनो नाम द्वि॰ प्र॰ ॥ २ ॥

Fol. 16*a*, l. 8 :

इति श्री॰ कालकूटकवलीकारो नाम तृ॰ प्र॰ ॥ ३ ॥

Fol. 19*b*, l. 7 :

इति श्री॰ नन्दिरुद्रवर्णनो नाम च॰ प्र॰ ॥ ४ ॥

Fol. 23*b*, l. 8 :

इति श्री॰ वन्धकासुरवरप्र[दा]नं नाम प॰ प्र॰ ॥ ५ ॥

Fol. 25*b*, l. 1 :

इति श्री॰ अर्धनारीश्वरोदयो नाम ष॰ प्र॰ ॥ ६ ॥

Fol. 27*b*, l. 8 :

इति श्री॰ चक्रप्रदानं नाम स॰ प्र॰ ॥ ७ ॥

Fol. 30*b*, l. 2 :

इति श्री॰ दक्षवरप्रदानं नामाष्टमः प्र॰ ॥ ८ ॥

Fol. 40*a*, l. 1 :

इति श्री॰ तारकवधे सुरमहोत्सवो नाम न॰ प्र॰ ॥ ९ ॥

Fol. 49*b*, l. 8 :

इति श्री॰ विजयेश्वरावतारो नाम द॰ प्र॰ ॥ १० ॥

Fol. 51*a*, l. 5 :

इति श्री॰ पिङ्गलेश्वरावतार एका॰ प्र॰ ॥ ११ ॥

Fol. 54*a*, l. 8 :

इति श्री॰ वितस्तावतारो नाम द्वा॰ प्र॰ १२ ॥

Fol. 61*a*, l. 6 :

इति श्री॰ त्रिपुरदाहे स्वयंभूनाथावतारो नाम त्रयो॰ प्र॰ १३ ॥

Fol. 68*a*, l. 9 :

इति श्री॰ कपटेश्वरावतारवर्णनो नाम चतुर्दशः प्र॰ १४ ॥

Fol. 70*b*, l. 10 :

इति श्री॰ चण्डरुद्रावतारो नाम पञ्चदशः प्र॰ १५ ॥

Fol. 73*b*, l. 2 :

इति श्री॰ श्रवणद्वादशीमाहात्म्यवर्णनो नाम षोडशः प्र॰ १६ ॥

Fol. *77a*, l. 9:

इति श्री० श्रीगरुडानुग्रहो नाम सप्तदशः प्र० १७ ॥

Fol. *78b*, l. 7:

इति श्री० श्रीगणपतिव्रतो नामाष्टादशः प्र० १८ ॥

Fol. *82a*, l. 2:

इति श्री० उपमन्युवरप्रदानो नामैकोनविंशः प्रकाशः १९ ॥

Fol. *84b*, l. 10:

इति श्री० वासुदेववरप्रदानं नाम विंशः प्रकाशः २० ॥

Fol. *87b*, l. 3:

इति श्री० महाकालावतारो नामैकविंशः प्रकाशः २१ ॥

Fol. *89a*, l. 9:

इति० देवीस्वरूपलाभदिण्डिमहोदरावतारवर्णनं नाम द्वाविंशः प्रकाशः २२ ॥

Fol. *94b*, l. 5:

इति० दुर्गादेवीमाहात्म्ये सुंभादिवधवर्णनं नाम त्रयोविंशः प्रकाशः २३ ॥

Fol. *97a*, l. 4:

इति० शुक्रवरप्रदानं नाम चतुर्विंशः प्रकाशः २४ ॥

Fol. *101a*, l. 8:

इति श्री० मलयवती जीमूतवाहनवरप्रदानो नाम पञ्चविंशःप्रकाशः २५॥

इति श्री० विक्रमतुङ्ग(ग)वरप्रदानो नाम षड्विंशः प्रकाशः २६ ॥

Fol. *109b*, l. 7:

इति श्री० शब्दशास्त्रावतारो नाम सप्तविंशतितमः प्रकाशः २७ ॥

Fol. *111b*, l. 5:

इति श्री० गङ्गावतारवर्णनं नामाष्टाविंशः प्रकाशः २८ ॥

Fol. *119a*, l. 1:

इति श्री० शिवधर्माद्युद्धारो नाम त्रिंशतितमः (?) प्रकाशः ३० ॥

Fol. *128b*, l. 6:

इति श्री० नानाशास्त्रेभ्यः शिवरात्रिकथासंग्रहो नामैकत्रिंशत्तमः प्रकाशः ३१ ॥

Fol. *130b*, l. 1:

इति **श्रीमहामाहेश्वरजयद्रथविरचिते हरचरितचिन्तामणौ** द्वात्रिंशत्तमः प्रकाशः ३२ ॥

समाप्तश्चायं **हरचरितचिन्तामणिग्रन्थः** ॥

॥ शुभमस्तु ॥

Nos. 215–216.

Haravijaya, by Ratnákara.

Beginning :

कण्ठश्रियं कुवलयस्तवकाभिराम-
दामानुकारिविकटच्छविकालकूटाम् ।
बिभ्रत्सुखानि दिशतादुपहारवीत-
धूपोत्थधूममलिनामिव धूर्जटिर्वः ॥ २ ॥

Sarga	I. st.	64.	त्रिपुरारिपुरीवर्णनं
,,	II. ,,	64.	ताण्डववर्णनं
,,	III. ,,	94.	ऋतुवर्णनो ना० तृ० स०
,,	IV. ,,	41.	पर्वतवर्णनो ना० च० स०
,,	V. ,,	151.	पर्वतवर्णनो ना० प० स
,,	VI. ,,	186.	भगवत्स्तुतिवर्णनो ना०
,,	VII. ,,	64.	सभाक्षोभवर्णनो ना०
,,	VIII. ,,	53.	कालमुसलव्याहृतिवर्णनो ना०
,,	IX. ,,	75.	प्रभामयनयप्रकाशनम्
,,	X. ,,	52.	वन्हिगर्भनीतिसंदर्भः
,,	XI. ,,	76.	अग्निदंष्ट्रारभटीवर्णनो ना०
,,	XII. ,,	81.	[Speech of अट्टहास].
,,	XIII. ,,	83.	[Speech of चण्डेश्वर].
,,	XIV. ,,	60.	[Speech of पुष्पसेन]
,,	XV. ,,	68.	नन्दिषेणनयाभिषेणवर्णनो ना०
,,	XVI. ,,	82.	दूतसंप्रेषणवर्णनो ना०
,,	XVII. ,,	106.	कुसुमावचयवर्णनो ना०
,,	XVIII. ,,	99.	जलक्रीडावर्णनो ना०
,,	XIX. ,,	68.	दिनान्तवर्णनो ना०
,,	XX. ,,	86.	चन्द्रोदयवर्णनो ना०
,,	XXI. ,,	57.	गौरीश्वरदेहार्धवर्णनो ना०
,,	XXII. ,,	65.	समुद्रोल्लासवर्णनो ना०

Sarga XXIII. st. 64. प्रसाधनवर्णनो ना°
,, XXIV. ,, 50. विरहवर्णनो ना°
,, XXV. ,, 71. दूतीसंकल्पो ना°
,, XXVI. ,, 93. पानगोष्ठीवर्णनो ना°
,, XXVII. ,, 116. संभोगवर्णनो ना°
,, XXVIII. ,, 120. प्रत्यूषवर्णनो ना°
,, XXIX. ,, 63. भगवत्प्रबोधनम्
,, XXX. ,, 94. मार्गविभागवर्णनो ना°
,, XXXI. ,, 60. स्वर्गवर्णनो ना°
,, XXXII. ,, 118. दूतव्यवहारो ना°
,, XXXIII. ,, 47. भार्गवनिर्भर्त्सनम्
,, XXXIV. ,, 66. अन्धकासुरसभाशोभो ना°
,, XXXV. ,, 62. अन्धकासुरव्याहारो ना°
,, XXXVI. ,, 61. कनकाक्षनयाक्षेपो ना°
,, XXXVII. ,, 68. वज्रबाहुविस्फूर्जितम्
,, XXXVIII. ,, 91. दूतप्रतिगर्जितम्
,, XXXIX. ,, 54. सैन्यसंभारो ना°
,, XL. ,, 65. सैन्यसंरम्भो ना°
,, XLI. ,, 65. सैन्यप्रस्थानम्
,, XLII. ,, 51. सैन्योद्योगवर्णनम्
,, XLIII. ,, 379. चित्रयुद्धवर्णनोद्घातो ना°
,, XLIV. ,, 70. गजाश्वसंमर्दो ना°
,, XLV. ,, 58. सुभटसंदीपनम्
,, XLVI. ,, 86. चण्डीसमराक्षेपो ना°
,, XLVII. ,, 169. चण्डीस्तोत्रम्
,, XLVIII. ,, 146. चित्रयुद्धवर्णनम्
,, XLIX. ,, 59. सुरासुरविमर्दो ना°

End :

इति श्रीबालबृहस्पत्यनुजीविनो **वागीश्वराङ्कस्य** महाकवे **राजानकरत्नाकरस्य** कृतौ **हरविजये** महाकाव्ये देवदेवप्रतिष्ठापनं नाम प-

ञ्चाशः सर्गः (समाप्तीकृतं गणपतिना महाकाव्यमिदमों तत्सत् शिवम् शुभमस्तु सर्वेषाम्)

श्रीदुर्गदत्तनिजवंशहिमाद्रिसानु-
गङ्गा[ग]न्हदाश्रयसुतामृतभानुसूनुः ।
रत्नाकरो ललितबन्धमिदं व्यधत्त
चन्द्रार्धचूलचरिताश्रयचारु काव्यम् ॥ १ ॥

स किल कविरेवमुक्तवान् ।

ललितमधुराः सालंकाराः प्रसादमनोरमा
विकटयमकश्लेषोद्गारप्रबन्धनिरर्गलाः ।
असदृशगतीश्चित्रे मार्गे ममोद्गिरतो गिरो
न खलु नृपते चेतो वाचस्पतेरपि शङ्ते[क] ॥ २ ॥

सान्द्रानन्दामृतरसपरिस्पन्दनिष्यन्दिनीना-
मस्मद्वाचामतिशयजुषां वस्तुतत्त्वाभिधाने ।
प्रौढज्योत्स्नाधवलविकसद्दिग्वधूकर्णपूर-
ब्रह्मस्तम्भस्तवकयशसां कोपि टंकारटङ्[क]ः ॥ ३ ॥

धारा काव्यप्रबन्धप्रणिहितपरमः श्रोत्रपेया कवीनां
भाषाषट्[क]ेपि यस्य क्वचिदपि न गता भारती भारवत्त्वम् ।
प्राप्तज्ञेयावसानस्फुरदमलतरप्रातिभज्ञानसंप-
त्सोहं रत्नाकरस्ते सदसि कृतपदः क्ष्माप वागीश्वराङ्[क]ः ॥ ४ ॥

यस्योदयेन्धतमसं दधतो विशुद्धिराविर्भवत्यनिशमेव जलाशयानाम् ।
तद्गूस्तवाङ्[म]यसमुद्रमवेहि राजन्नत्नाकरं स------गस्यमोर्व (?) ॥५॥

दृब्धः सन्प्राज्ञकैर्यत्र जगति कविभिर्वस्तु तन्नास्ति किंचि-
त्क्षुण्णे क्षुण्णत्वचिन्ता गहनविषयता तस्य दूरास्तु तावत् ।
तन्मन्दाभिप्रगल्भप्रसरगुरुगिरामग्रणीर्बाण एको-
राजन्नत्नाकरश्च ज्वलनवदवनौ जाज्वलीति द्वितीयः ॥ ६ ॥

No. 224.

Abhidhâvṛittimâtṛika, by Mukula.

Beginning :

ओं नमो गुरवे । इह खलु भोगापवर्गसाधनभूतानां तद्विपर्ययपरिवर्जन-प्रयोजनानां च पदार्थानां निश्चयमन्तरेण व्यवहारोपरोहिता नोपपद्यते ।

तथा हि। सर्वाणि प्रमाणानि प्रमेयावगतिनिबन्धनभूतानि निश्चयपर्यवसायितया प्राधान्यं भजन्ते ॥

End :

भट्टकल्लटपुत्रेण मुकुलेन निरूपिता।
सूरिप्रबोधनायेयमभिधावृत्तमातृका ॥
इति श्री**कल्लटात्मजमुकुल**विरचिताभिधावृत्तमातृका समाप्तेति भद्रम् ॥

No. 228.

Alaṁkāraratnākara, by Śobhākara.

Beginning :

ओं नमः शिवाय। ओं नमः सरस्वत्यै। श्रीगणेशाय नमः।
सुरासुरशिरोरत्नमरीचिखचिताङ्घ्रये।
विघ्नान्धकारसूर्याय गणाधिपतये नमः॥ १ ॥

End :

समाप्तोयमलंकाररत्नाकरः॥
कृतिर्महोपाध्याय**भट्टत्रयीश्वरमन्त्र**पुत्रस्य तत्रभवतः पण्डित**भट्टश्रीशोभाकरमित्रस्य श्रीश्रीवर्मपुत्रेण** प्रज्ञालववता मया रत्नाकराभिधः॥
पोषेलंकारो लिखितः शुभः॥

No. 234.

Alaṁkāraśekhara, by Māṇikyadeva.

श्रीगणेशायनमः। ओम्।
प्राणाः कृशोदरीणां राधानयनान्तसर्वस्वम्।
तेजस्तमालनीलं शरणागतवज्रपञ्जरं वन्दे॥ १ ॥
स्वप्रकाशचिदानन्दमयाय परमात्मने।
अविद्यानिष्ठुरध्वान्तभास्कराय नमाम्यहम्॥ २ ॥
ग्रन्थाः काव्यकृतां हिताय विहिता ये सप्त पूर्वं मया
ते काव्यार्णवसंप्लवव्यसनिभिः शक्याः परं वेदितुम्।
पर्यालोच्य मया मदालसवधूपादारविन्दक्कण-
न्मञ्जीरध्वनिकोमलोयमधुना संस्तूयते प्रक्रमः॥ ३ ॥
आसीत्प्रत्यर्थिपृथ्वीरमणकमलिनीवृन्दहेमन्तमासः
कीर्तिभ्राजत्स्वशर्मान्वयकुमुदवनीयामिनीजीवनाथः।

राजन्राजन्यराज्ञीमुकुटमणिगलप्रोच्छलत्पादपीठः
प्रोद्यत्साम्राज्यलक्ष्मीशिथिलितनहुषो **रामचन्द्रो**वनीशः ॥ ४ ॥
सुत्रामोद्दाम**ढिल्ली**परिवृढविलसत्**काबिल**क्षोणिभर्तु-
——————— न्ते प्रौढयुद्धे समदलयदसौ कोटिशो वैरिवीरान् ।
पश्चान्मांसास्थिमेदःकलुषितवसुधाप्रोज्झत चाकलय्य (?)
द्यां यातान्वैरिवर्गान्दिवमपि सहसा जेतुकामो जगाम ॥ ५ ॥
क्षीराम्भोधेः शशीव श्रुतिरिव वदनाद्वेधसो **रामचन्द्रा**-
दस्मादुद्यत्प्रतापः समजनि सुमना **धर्मचन्द्रो** नरेन्द्रः ।
यस्याद्यापि प्रसन्नस्मितसुभगमुखः स्विद्यदञ्चत्कपोलो
रोमाञ्चस्तम्बभव्यास्त्रिदशयुवतयो हन्त गायन्ति कीर्तिम् ॥ ६ ॥
निष्क्रान्तं सदनात्सुदैक्षि (?) भगवानम्भोजिनीवल्लभ-
स्ते व ---- परिशीलिता कमलिनी मा -- भ्यमेदस्विनः ।
विश्रान्तं गिरिकाननेषु निबिडच्छायेषु भाग्योदया-
दित्थं स्मेरमुखाः स्तुवन्ति विपदं यद्वैरिवामभ्रुवः ॥ ७ ॥
प्रत्यर्थिभूपनिरवग्रहराज्यलक्ष्मी-
धम्मिल्लमाल्यसुरभीकृतपादपद्मः ।
तस्मादजायत समस्तगुणाभिरामो
माणिक्यचन्द्र इति राजकचक्रशक्रः ॥ ८ ॥
काव्यालंकारपारंगममतिरखिलक्ष्माभृतां चक्रवर्ती
सर्वेषामे [व] काव्ये गतिरतिनिपुणे ---सन्निवेश्य ।
वेदान्तन्यायविद्यापरिचितिचतुरं **केशवः** (?) सन्नियोज्य-
श्रीमन्**माणिक्यचन्द्रः** क्षितिपतितिलको ग्रन्थमेतं विधत्ते ॥ ९ ॥
बहुदोषोपि विदोषः क्रियते सुजनेन बाण इव हरिणा ।
गुणवदपि निर्गुणीयति दुर्जनतो मूषिकात इव मुस्तम् ॥ १० ॥
परोद्वेगे परानन्दे खलसज्ञा (ज्ज) नयोर्द्वयोः ।
स्वभाव एव शरणं विषपीयूषयोरिव ॥ ११ ॥

अलंकारविद्यासूत्रकारो भगवांच्छौद्धोदनिः परमकारुणिकः स्वशास्त्रे प्रवर्तयिष्यन्प्रथमं काव्यस्वरूपमाह । काव्यं रसादिमद्वाक्यं श्रुतं सुखविशेषकृत् ॥

Fol. 6*b*, l. 3: इत्युपक्रमरत्नं प्रथमम् ॥ १ ॥

Fol. 9*a*, l. 10: इति श्रीमहाराजमाणिक्यचन्द्रकारितेलंकारशेखरे दोषरत्नं द्वितीयम् ॥ २ ॥

Fol. 11*b*, l. 6: इत्यलंकारशेखरे गुणरत्नं तृतीयम् ॥ ३ ॥

Fol. 15*b*, l. 8: इत्यलंकारशेखरेलंकाररत्नं चतुर्थम् ॥ ४ ॥

Fol. 22*a*, l. 7: इत्यलंकारशेखरे वर्णकरत्नं पञ्चमम् ॥ ५ ॥

Fol. 25*a*, l. 10: इति कविसंप्रदायरत्नं षष्ठम् ॥ ६ ॥

Fol. 27*a*, l. 4: [इति] कविसामर्थ्यरत्नं **सप्तमम्** ॥ ७ ॥

Fol. 32*b*, l. 8:

उपक्रमो दोषगुणावलंकारोथ वर्णकः ।
संप्रदायः कवेस्तस्य सामर्थ्यमथ विश्रमः ॥ १ ॥
अष्टौ रत्नानि दीप्तानि सन्त्यलंकारशेखरे ।
चत्वारः स्युरलंकारे संप्रदाये मरीचयः ॥ २ ॥
सामर्थ्ये द्वौ परस्मिंस्तु पञ्चके स्युस्त्रयस्त्रयः ।
मामकीनां कृतिमिमां द्विषन्तो दूषयन्ति ये ॥ ३ ॥
काव्यवार्त्तां न जानन्ति ते नूनं पांसुलासुताः ।
अस्त्ये(?)यद्यपि पूर्वपण्डितकृता व्याख्यैव संख्यावता-
मानन्दाय तथापि केशवकवेर्वाचामियं गुम्फिता ।
संख्यासौष्टवशब्दलाघवमिदं संबद्धपूर्वापर-
प्रत्यर्थिप्रतिबन्धनिर्मलगुणः कुत्रान्यतो लभ्यताम् ॥ ४ ॥
तर्कप्रौ — — — — — — — — — — — — — — — वल्लीवसन्तोत्सवः
कोशव्याकरणप्रपञ्चचतुरोलंकारपारंगमः
— — — — — — — — — — — —

गुणावासं नियोज्य स्वयं चक्रे शक्रसमः
प्रपञ्चममलं **माणिक्य** चक्रे(?)नृपः ॥
[इति] विश्रान्तरत्नमष्टमम् ॥ ८ ॥
समाप्तोयमलंकारशेखरः ॥ शुभम् ॥

No. 225.

*Dhvanyâlokalochana, or Sahṛidayâlokalochana.**

Beginning: [Preface by some Pandit:]

उपास्महे स्वानुभवैकवेद्यं स्वच्छन्दमानन्दसमुद्रमीशम् ।
व्याप्तं जगच्छक्तितरत्तरङ्गैरदृष्टपारं परमेष्ठिनापि ॥ १ ॥

* Extract by Vâmanacharya.

इह हि कश्चिद्विपश्चिज्जनमनोरञ्जनाय निजान्तेवासिवासनासंजननाय च दुर्हृदयोद्वेजितसहृदयसमुदायसमुत्तेजितः **श्रीमदभिनवगुप्त**पादोपदिष्टं शिष्टपरंपराप्राप्तमभीष्टदेवतासम्मुखीकरणरूपं ध्वन्यालोचने मङ्गलं विवृणोति ॥

[अभिनवगुप्तः] अपूर्वं यद्वस्तु प्रथयति विना कारणकलां
जगद्ग्रावप्रख्यं निजरसभरात्सारयति च ।
क्रमात्प्रख्योपाख्याप्रसरसुभगं भासयति त-
त्सरस्वत्यास्तत्त्वं कविसहृदयाख्यं विजयतात् ॥ १ ॥
भट्टेन्दुराजचरणाब्जकृताधिवास-
हृद्यश्रुतो**भिनवगुप्त**पदाभिधोहम् ।
यत्किंचिदप्यनुरणत्स्फुटयामि **काव्या-
लोकं स्वलोचन**नियोजनया जनस्य ॥ २ ॥

स्वयमविच्छिन्नपरमेश्वरनमस्कारसंपत्तिचरितार्थोपि व्याख्यातृश्रोतृणामविघ्नेनाभीष्टव्याख्याश्रवणलक्षणफलसंपत्तये समुचिताशीः प्रकटनद्वारेण परमेश्वरसाम्मुख्यं करोति वृत्तिकारः । स्वच्छेति ॥

[आनन्दवर्धनः] स्वेच्छाकेसरिणः स्वच्छस्वच्छायायासितेन्दवः ।
त्रायन्तां वो मधुरिपोः प्रपन्नार्त्तिच्छिदो नखाः ॥ १ ॥

[ध्वनिकारः] काव्यस्यात्मा ध्वनिरिति बुधैर्यः समाम्नातपूर्व-
स्तस्याभावं जगदुरपरे भाक्तमाहुस्तमन्ये ।
केचिद्वाचां स्थितमविषये तत्त्वमूचुस्तदीयं
तेन ब्रूमः सहृदयमनःप्रीतये तत्स्वरूपम् ॥ १ ॥

[आनन्दवर्धनः] बुधैः काव्यतत्त्वविद्भिः काव्यस्यात्मा ध्वनिरिति संज्ञितः परम्परया यः समाम्नातः समाख्यातस्तस्य सहृदयमनःप्रकाशमानस्यापि अभावमन्ये जगदुः ।

Fol. 42*b*, l. 8 :

इति श्रीमदानन्दवर्धनाचार्यविरचिते ध्वन्यालोचने प्रथमः संकेतः ॥

किं लोचनं विनालोको भाति चन्द्रिकयापि हि ।
तेना**भिनवगुप्तो**त्र लोचनोन्मीलनं व्यधात् ॥ १ ॥

यदुन्मीलनयुक्त्यैव विश्वमुन्मीलितं क्षणात् ।
स्वात्मायतनविश्रान्तां तां वन्दे प्रतिभां शिवाम् ॥ २ ॥

इति श्रीमहामाहेश्वराचार्यवर्याभिनवगुप्तोन्मीलिते सहृदयालोकलोचने ध्वनिसंकेते प्रथम उद्द्योतः ॥

प्राच्यं प्रोल्लासमात्रं स्याद्भेदेनामन्त्र्यते यया ।
वन्देभिनवगुप्तोहं पश्यन्तीं तामिदं जगत् ॥ १ ॥

Fol. 16*b*, l. 2 (of No. 254):

इत्या**नन्दवर्धन**विरचिते सहृदयहृदयालोके काव्यालङ्कारे द्वितीय उद्द्योतः समाप्तः ॥

Fol. 80*b*, l. 8:

इति श्रीमहामाहेश्वराचार्यवर्या**भिनवगुप्त**पादोन्मीलिते सहृदयालोकलोचने ध्वनिसंकेते द्वितीय उद्द्योतः ॥

Fol. 161*b*, l. 11:

काव्यालोक ------------------------
------------ -- कृतार्थात्संविधास्यति ॥ १ ॥

आसूत्रितानां भेदानां स्फुटतापत्तिदायिनीम् ।
त्रिलोचनप्रियां वन्दे मध्यमां परमेश्वरीम् ॥ २ ॥

इति श्रीमहामाहेश्वराचार्यवर्या**भिनवगुप्तो**न्मीलिते सहृदयालोकलोचने ध्वनिसंकेते तृतीय उद्द्योतः ॥

चतुर्थोद्द्योतस्तु मूलमात्र एव स्थितः ॥

Fol. 168*b*, l. 2:

इत्या**नन्दवर्धनाचार्य**विरचिते सहृदयालोके काव्यालंकारे ध्वनिप्रतिपादने चतुर्थ उद्द्योतः समाप्तः ॥

नित्याक्लिष्टरसाश्रयोचितगुणालंकारशोभादृतो
यस्माद्य[द्व]स्तु समीहितं सुकृतिभिः सर्वं समास्वाद्यते ।
काव्याख्येखिलसौख्यधाम्नि विबुधोद्याने ध्वनिर्दर्शितः
सोयं कल्पतरूपमानमहिमा भाग्योस्तु भव्यात्मनाम् ॥ १ ॥

सत्काव्यतत्त्वविषयं स्फुरितप्रसुप्त-
कल्पं मनःसु परिपक्वधियां यदासीत् ।

तद्व्याकरोत्सहृदयोदयलाभहेतो-
रानन्दवर्धन इति प्रथिताभिधानः ॥ २ ॥
समाप्तोयं ध्वनिग्रन्थः । सप्तर्षिः संवत् ४९५२

No. 263.

*Śabdavyâpâra, by Mammaṭa.**

Beginning :

ओं श्रीगणेशाय नमः श्रीगुरवे नमः ॥

इह हेयोपादेयानां हानोपादाने प्रमाणादेव । तच्च निश्चयात्मया प्रामाण्यं भजते । निश्चयश्च शब्दसाहित्येनार्थं विषयीकरोति । शब्दस्य चार्थप्रतीति-प्रतिपत्तिकार्यान्यथानुपपत्त्या कारकत्वात्कल्प्यमानो व्यापारोभिधादिशब्दप्र-तिपाद्यो नानाप्रकार इति तत्परीक्षार्थं शब्दव्यापारविचारात्मकं प्रकरण-मिदमारभ्यते । व्यापारश्च शृङ्गग्राहिकया दर्शयितुं न युज्यत इति विषय-मुखेन प्रदर्श्यते ।

जातिः क्रिया गुणः संज्ञा वाच्योर्थः समितध्वनिः ।

End :

इति निखिलविपश्चिचक्रचक्रवर्तिश्रीराजानकमम्मटाचार्यविरचितः शब्दव्यापारविचारः समाप्तः ॥

No. 274.

*Uṇâdivṛitti, by Mâṇikyadeva.**

Beginning:

ओं श्रीगणेशाय नमः ।

स्वयंभुवे नमस्कृत्य प्रणिपत्य सरस्वतीम् ।
वक्ष्ये वृत्तिमुणादीनां यथाबुद्धिपथक्रमम् ॥ १ ॥

अर्तिसृधृधम्पश्यवतरिभ्यो निः ॥

Beginning of Pâda II., fol. 15*a*, l. 6 :

तृंस्तृचौ शंसिकदादिभ्यः संज्ञायां चातिजौ ॥

Beginning of Pâda III., fol. 16*a*, l. 9 :

जीवेरात्रिकं वृद्धिश्च ॥

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* Extract by Vâmanâchârya.

Beginning of Pâda IV., fol. 21*a*, l. 10 :

स्नुवश्चिक् ॥

Beginning of Pâda V., fol. 21*b*, l. 9 :

लङ्घेरटि नलोपश्च ॥

Beginning of Pâda VI., fol. 26*a*, l. 7 :

मृग्रोरुतिः ॥

Beginning of Pâda VII., fol. 32*b*, l. 2 :

आप्नोर्ह्रस्वः किच्च ॥

Beginning of Pâda VIII., fol. 35*a*, l. 12 :

श्रुदक्षिस्पृहिभ्य आय्यः ॥

Beginning of Pâda IX., fol. 46*b*, l. 4 :

क्लिशेरी चोपधायाः कलोपश्च लो नाम् ॥

Beginning of Pâda X., fol. 51*b*, l. 12 :

स्थाचतिमृजेरालवालञ्जालीयनः ॥

End :

उणादिवृत्तौ प्रकीर्णको नाम दशमः पादः ॥

समाप्ता चेयमुणादिवृत्तिः शुभाय तल्लेखकपाठकश्रोतृणाम् ॥

Nos. 279-281, 297-298.

Variæ lectiones of the Kaśmîr MSS. of Kâtantra I. 1. 1—III. 3.1, *collated with Dr. Eggeling's edition.*

I. 1. 6. परो दीर्घः	(लघुवृत्तिः)	—— स्वरः	(बालावबोधिनी)
,, ,, 7. स्वरोवर्णवर्जो नामि	(ल.)	अवर्णवर्जो नामि	(बा.)
,, ,, 7. ते वर्गाः पञ्च पञ्चशः	(ल.)		(बा.)
I. 4. 2. पञ्चमे पञ्चमांस्तृतीयान्वा	(ल.)		(बा.)
,, ,, 13. शिञ्चौ वा	(ल.)		(बा.)
,, ,, 16. वर्ग्ये तद्वर्गपञ्चमं वा	(ल.)		(बा.)
II. 1. 30. जसः सर्व इम्	(ल.)		(बा.)
,, ,, 31,32. पूर्वादेश्च [additional sûtra inserted between 31 & 32]	(ल.)		(बा.)
,, ,, 34. तृतीयासमासे	(ल.)		(बा.)
,, ,, 35. बहुव्रीहौ च	(ल.)		(बा.)
,, ,, 43. सर्वनाम्नस्तु सूसवो ह्रस्वपूर्वाः	(ल.)		(बा.)

II. 1. 57. ङे च	(ल.)		(बा.)
„ „ 75. संख्यायाः ष्णान्तायाः	(ल.)		(बा.)
II. 2. 6. नपुंसकात्स्यमोर्लोपेपि न च तदुक्तम्	(ल.)	लोपो न	(बा.)
„ „ 8.	(ल.)	अन्यादेस्तु स्तु	(बा.)
„ „ 21. इन्हन्पूषार्यम्णां शौ सौ च	(ल.)		(बा.)
„ „ 22. उशनःपुरुदंशोनेहसां सा-वनन्तः	(ल.)	उशनः पुरुदंशोनेहसः सावनन्तः	(बा.)
II. 2. 29,30 combined by	ल० वृ०		(बा.)
„ „ 34. अम्शसोराः	(ल.)		(बा.)
„ „ 39. अनुषङ्गश्चाक्रुञ्चेः	(ल.)		(बा.)
„ „ 48. वाहेर्वाशब्दस्यौत्वम्	(ल.)		(बा.)
„ „ 50. तिर्यङ् तिरश्चः	(ल.)		(बा.)
„ „ 51. उदङुदीचः	(ल.)		(बा.)
„ „ 53. अवमसंयोगादनोल्लोपो-लुप्तवच्च पूर्वविधौ	(ल.)	दनोलोपो	(बा.)
„ „ 64. अव्ययसर्वनाम्नः स्वरा-न्त्यात्पूर्वोकः	(ल.)		(बा.)
II. 3. 3. त्वन्मदोरेकत्वे तमे त्वा मा तु द्वितीयायाम्	(ल.) two Sutras.		(बा.)
„ „ 7. युवावौ द्विवाचिनोः	(ल.)		(बा.)
„ „ 9. आन् शसः	(ल.)		(बा.)
„ „ 15. भ्यसस्यम्	(ल.)		(बा.)
„ „ 20. अष्टन्सर्वासु	(ल.)		(बा.)
„ „ 22. अर्वन्नर्वन्तिमसावनञः	(ल.)		
„ „ 33. तस्य च	(ल.)		(बा.)
„ „ 35. अद्व्यञ्जनेन कः	(ल.)		(बा.)
„ „ 36. टौसोरनः	(ल.)		(बा.)
„ „ 38. तस्माद्भिर्भिसः	(ल.)		(बा.)

II. 3. 42.	एबहुलेत्वी	(ल.)		(बा.)
,, ,, 58.	न संयोगान्तलोपोलुप्तवत्	(ल.)		(बा.)
II. 4.13.	कर्मणि द्वितीया	(ल.)		(बा.)
,, ,, 27 omitted.		(ल.)		(बा.)
,, ,, 32 omitted.		(ल)	विशेषणे च	(बा.)
,, ,, 45.	वर्ग्ये वर्गान्तः	(ल.)		(बा.)
,, ,, 49.	स्त्रियामादाप्	(ल.)		(बा.)
,, ,, 50.	नद्याद्यन्च्वाव्हन्सन्तृसखि नान्तेभ्यई	(ल.)		(बा.)
II. 5.15.	स नपुंसकलिङ्गः स्यात्	(ल.)		(बा.)
,, ,, 22.	नस्य तत्पुरुषे लोपः	(ल.)		(बा.)
,, ,, 25.	का त्वीषदर्थे	(ल.)		(बा.)
	अक्षे	(ल.)		(बा.)
II. 6. 9.	नावस्ता—साधौ चयः	(ल.)		(बा.)
,, ,, 15.	तदस्यास्तीति मन्त्वाद्याः	(ल.)		(बा.)
,, ,, 24.	विभ—नाम्नस्तु किं वहो- श्चपराः स्मृताः	(ल.)		(बा.)
,, ,, 31.	किमः	(ल.)	अत्कच	(बा.)
,, ,, 32.	अत्क च	(ल.)	किमः	(बा.)
,, ,, 44.	इवर्णावर्णौ स्वरे ये प्रयये च	(ल.)	इवर्णावर्णौ स्वरे प्रयये ये च	(बा.)
,, ,, 45.	नस्य तु क्वचित्	(ल.)		(बा.)
II. 6. 50.	नय्वः पदाद्योर्वृद्धिरागमः	(ल.)		(बा.)
III. 1. 1.	अथ परस्मैपदानि नव	(ल.)		(बा.)
,, ,, 2.	पराण्यात्मने	(ल.)		(बा.)
,, 2. 4.	धातोर्वा कर्मणस्तुमन्ता- दिच्छतिनैककर्तृकात्	(ल.)	धातो–कर्तृकत्वात्	(बा.)
,, ,, 9.	इन्कारितं च धात्वर्थे—	(ल.)	इन्कारिते च धात्वर्थे	(बा.)
,, ,, 14.	धातोरेकस्वराद्यशब्दश्चे- क्रीयितं क्रियासमभिहारे	(ल.)		(बा.)

III. 1.17. चकास्कास्प्रत्ययान्तेभ्य- आम्परोक्षायाम् (ल.) (बा.)

,, ,, 18. आसिदय्ययिदरिद्राभ्यश्च (ल.) (बा.)

,, ,, 21. भीन्हीभृहुवां सार्वधातुकवच्च (ल.) (बा.)

,, ,, 42. (ल.) कर्मकर्तरि रुचादि- ङानुबन्धेभ्यः (बा.)

III. 3. 1. द्विर्वचनमभ्यासस्यैकस्व- राद्यस्य (ल.) (बा.*)

No. 283.

Kâśikâ vṛitti, by Jayâditya and Vâmana.

Beginning :

स्वस्त्यस्तु ॥ श्रीगणनाथाय ⁻ नमः ॥ ओँ नमो गुरवे ॥ श्रेयोस्तु ।
ओँ नमस्सरस्वत्यै ॥ ओँ नमः
परमात्मने ॥ ओँ नमो ब्रह्मणे नमो नमः ॥
ओँ येनाक्षरसमाम्नायमधिगम्य महेश्वरात् ।
कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ॥
येन शब्दमहाम्भोधे × कृतो व्याकरणप्लवः ।
श ⁻⁻ भ्रार्थिनां लोके तस्मै पाणिनये नमः ॥ शब्दरत्नार्थिनां
अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै पाणिनये नमः ॥
वृत्तौ भाष्ये तथा धातुनामपारायणादिषु ।
विप्रकीर्णस्य तन्त्रस्य क्रियते सृ ⁻ सङ्ग्रहः ॥
अथ शब्दानुशासनम् ।

End :

इति काशिकायां वृत्तावष्टमस्याध्यायस्य चतुर्थः पादः ॥ समाप्ता काशिका वृत्तिः ॥ कृतिर्जयादित्यवामनयोः ॥ शुभमस्तु ॥ श्रीनृपतिविक्रमादित्यराज्यस्य गताब्दाः १७१७ श्रीसप्तर्षिमते संवत् ३६ पौष ति २ रवौ तिष्यनक्षत्रे संपूर्णा समाप्तेति सु[शु]भमस्तु लेखकपाठकेभ्यः ॥

* Prepared by Nârâyaṇa Śâstrî and Vâmanâchârya.

No. 257.

*Kshîrataranginî, by Kshîrâsvâmin.**

Beginning:

ओं श्रीगणेशाय नमः ओम्

धातुवैषम्यशमनाद्वाङ्म्याप्यायिनी सताम् ।
क्षीरस्वामिप्रसूतेयं वृत्तिः क्षीरतरङ्गिणी ॥ १ ॥
सूत्रव्याख्या कार्यजातं गणानां सेट्वानिट्वोपग्रह[ा] इट्फुलं च ।
अष्टाध्याय्यां ये विशेषप्रयोगा धातोर्धातोर्दर्शितास्तेपि लेशात् ॥ २ ॥
भू सत्तायामुदात्तः ॥ भू इत्यविभक्तिकोयं निर्देशो भ्रान्तिनिरासार्थाच्छान्दसो वा ॥

सा नित्या सा महानात्मा तामाहुस्त्वतलादयः ।
प्राप्तक्रमाविशेषेषु क्रिया सैवाभिधीयते ॥ १ ॥
भवति भवतः भवन्ति । अनुभूयते ।
धात्वर्थः केवलः शुद्धो भाव इत्यभिधीयते ।
क्रियावाचित्वमाख्यातुमेकोत्रार्थः प्रदर्शितः ॥ १ ॥
प्रयोगतोनुमन्तव्यास्त्वनेकार्था हि धातु[त]वः ।

End:

पदार्थजन[नि]का क्षीरस्वामिनः क्षीरवारिधेः ।
इव प्रसूता पुण्येयं वृत्तिः क्षीरतरङ्गिणी ॥ १ ॥
[चुरादि]संकेतः समाप्तः ॥

Nos. 310-11.

Lingânuśâsanavṛitti, by Śavarasvâmin and Harshavardhana.†

Beginning:

श्रीगणेशाय नमः ओं नमो विघ्नहर्त्रे ॥ ओम् ।
नमो मथितदुर्वारदैत्यचक्राय चक्रिणे ।
सभूधरधरागारस्तम्बी[म्भी]भूतैकबाहवे ॥ १ ॥
मनोरमतमैर्वृत्तैः सज्जनानन्दवर्धनम् ।
लिङ्गानुशासनं स्पष्टं यथाबुद्धि विधीयते ॥ २ ॥

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* Extract by Vâmanâchârya.
† Extracts by Vâmanâchârya.

बह्वाचार्यमतैर्व्यापि श्रव्यं लालित्ययोगतः ।
स्पष्टं स्पष्टीकृतैरर्थैरिदं लिङ्गानुशासनम् ॥ ३ ॥
इदानीं स्त्रीप्रकरणमाकारादिक्रमेण दर्शयन्नाह ॥
आदीदूतः स्त्रियां प्रायो गङ्गा लक्ष्मीश्चमूर्यथा ।
पर्यायसहिता भूमिवल्लिविद्युन्नदीदिशः ॥ १ ॥

End :

व्याडेः शंकरचन्द्रयोर्वररुचेर्विद्यानिधेः पाणिनेः
सूक्ताल्लिङ्गविधीवि[न्वि]चार्य सुगमं **श्रीवर्धनस्यात्मजः** ।
श्रव्यं व्यापि च **हर्षवर्धन** इदं स्पष्टीकृतप्रत्ययं
लिङ्गानामनुशासनं रचितवानर्थ्यर्थसंसिद्धये ॥ ९६ ॥
सूक्ताल्लिङ्गविधीन्विचार्य पर्यालोच्य तेभ्यः सारं गृहीत्वा
सुगमं श्रव्यं व्यापि चेदं लिङ्गानुशासनं रचितवान् ।

अन्यच्च कीदृशं स्पष्टीकृतप्रत्ययम् । अस्पष्टाः स्पष्टीकृताः प्रत्ययाः क्तिन् घञ् ष्ट्रन् इत्यादयो यत्र । प्रत्ययानां सोदाहरणानां प्रदर्शनात्सुस्पष्टतां पर्यालोच्य मन्दमतयो न मुह्यन्तीति भावः ॥

इति **भट्टदीप्तस्वामि**सूनोर्वर्णवागीश्वरस्य **शवरस्वामिनः** कृतौ **हर्षवर्धन**कृतलिङ्गानुशासनटीकायां सर्ववर्णकणायां त्रिलिङ्गप्रकरणम् ॥ समाप्तमिति लिङ्गानुशासनटीकायामिति शुभं भवतु शुभमस्तु ॥

--- णाप्रतिमः श्रुतेन न मम शौर्येण पार्थोपमः
काव्येनातिमनोरमः प्रणयिनामासन्नकल्पद्रुमः ।
जातः संप्रति **हर्षवर्धन** इति प्रख्यातकीर्तिः सतां
तेनेदं रचितं परोपकृतये लिङ्गाभिधानं शुभम् ॥ १ ॥

Nos. 319-20.

*Vyâḍiyaparibhâshâvṛitti.**

Beginning :

ओं नमो मुनित्रयाय ।

अथ परिभाषासूचनं व्याख्यास्यामः । अथेत्ययमधिकारार्थः परिभाषासूचनं शास्त्रमधिकृतं वेदितव्यम् । यदित ऊर्ध्वमनुक्रमिष्यामः । इयमस्मि-

* Extract by Vâmanâchârya.

न्सूत्रे सिद्धेयमस्मिञ्सिद्धेति । किं कारणम् । अत्र हि ज्ञातपरिभाषः स्वयं शास्त्रं प्रतिपादयितुं समर्थो भवति । स तावत्सुखं ज्ञातपरिभाषो भवति । अतो व्याख्यानं द्रष्टव्यम् । तत्रादित एव तावदियं परिभाषा भवति ॥ अर्थवद्ग्रहणेनानर्थकस्येति ॥

End :

इति व्याडीयपरिभाषावृत्तिः समाप्ता ॥ शुभाय भवतात् ॥

No. 329.

*Anekârthadhvanimanjarî, by Kshapaṇaka.**

Beginning :

ओं श्रीगणेशाय नमः ॥ ओम्

शुद्धवर्णमनेकार्थं शब्दमौक्तिकमुत्तमम् ।
कण्ठे कुर्वन्तु विद्वांसः श्रद्दधाना दिवानिशम् ॥ १ ॥
शब्दाम्भोनिधितोनन्तात्कुतो व्याख्या प्रवर्तते ।
स्वानुबोधकमानाय तस्मै वागात्मने नमः ॥ २ ॥
सरस्वत्याः प्रसादेन कविर्बध्नाति यत्पदम् ।
प्रसिद्धमप्रसिद्धं वा तत्प्रमाणं तु साधुभिः ॥ ३ ॥
शिव[:] शर्वः शिवः शुक्लः शिवः कीलः शिवः पशुः ।
शिवा गौरी शिवा क्रोष्टी [ष्ट्री] शिवं श्रेयः शिवा श्रुषी ॥ ४ ॥

Compare Oxf. Catalogue, No. 445.

End :

इति काश्मीराम्नाये महाक्षपणकविरचितेऽनेकार्थध्वनिमञ्जर्यांपदाधिकारस्तृतीयः [?] ३ ॥
किं धनेन करिष्यन्ति मनुष्या भङ्गुराशय [r]ः ।
यदर्थं धनमिच्छन्ति शरीरं कस्य तत्स्थिरम् ॥
सं ४३ श्रा वदि ९ यक्षवीरवरेण लिखितम् ॥

Nos. 337-8.

*Mankhakosha, by Mankha.**

Beginning :

ओं स्वस्ति श्रीगणेशाय नमः ओं नमः
पातु वो धिधरं (?) दूरविकीर्णकरशीकरः ।
दुःखबीजच्छिदो वर्षत्करका इव विघ्नजित् ॥ १ ॥

* Extract by Vâmanâchârya.

विषमपदविषधरालीं निहत्य शेवधिं विशेषान् ।
सकलजनसुलभविभवात्कश्चन निर्मत्सरः कुरुते ॥ २ ॥
भागुरिकात्यहलायुधहुग्रा(?)मरसिंहशाश्वतादिकृतान् ।
कोशान्निरीक्ष्य निपुणं धन्वन्तरिनिर्मितं निघण्टुं च ॥ ३ ॥
लिङ्गानुशासनानि च विचार्य लक्ष्यं महाकवीनां च ।
कुरुतेनेकार्थानां शब्दानां मङ्खकः कोशम् ॥ ४ ॥
यथासंभवकान्तादिक्रमादक्षरसंख्यया ।
करामलकवत्साक्षादेष भासिष्यते सताम् ॥ ५ ॥

End :

कष्टे क्षतौ हशब्दः स्या – – – – मस्य सूचयन् । दुःखे शोके निजे – – – – – – – – – – – – – हशब्दः स्याद्व्शर्व – – – चाव-धारणे । अलाक्षेपि विनियोगे हह खदेम् स्भू – – वा । हन्तः । अभ्या-दानेत्यु – ले तूष्णींभावेमनप्रतिग्रहादास्यै – ङ्करेपि च । इति मङ्खकोशः समाप्तः ॥

No. 351.

*Nîtikalpataru, by Kshemendra.**

Beginning :

ओं स्वस्ति श्रीगणेशाय नमः ओम्
नत्वोमातनयं गौरीं व्यासमुख्यमुनीश्वरान् ।
श्रीव्यासदासः क्षेमेन्द्रो नीतिकल्पतरुं व्यधात् ॥

निबन्धकारोविघ्नेन चिकीर्षितसंपत्तिं कामयान आशीर्नमस्क्रियावस्तुनि-र्देशो वापि तन्मुखमिति शिष्टोक्तरीत्या नीतिरूपवस्तुनिर्देशादेव मङ्गलं मन्य-मान उपक्रमते नीतिरिति

End :

तेषां चारेण विज्ञानं राजा विज्ञाय नित्यदा ।
गुणिनां पूजनं कुर्यान्निर्गुणानां च शासनम् ॥
इति जनसंग्रहणं नाम कुसुमम् ॥ ३९ ॥
समाप्तश्चायं नीतिकल्पाख्यो ग्रन्थः ॥

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* Extract by Vâmanâchârya.

Nos. 358-562.

Yâjñavalkîyadharmaśâstranibandha, by Aparâdityadeva. *

ओं श्रीगणेशाय नमः ॥ ओं श्रीगुरवे सरस्वतीरूपाय नमः ॥ ओम्
संसिद्ध्यर्थमिलत्सुरासुरनमन्मौलिस्थितप्रोल्लस-
त्सद्रत्नप्रभवप्रकृष्टविविधप्रेङ्खन्मयूखोज्ज्वलम् ।
श्रेयोविघ्नमहामयप्रशमने दिव्यं यदेकौषधं
भूयान्नो द्विरदाननाङ्घ्रिकमलद्वंद्वं तदिष्टाप्तये ॥ १ ॥
विश्वान [नु] भूतिसंभूतिस्थितिसंहृतिमुक्तयः ।
प्रभवन्ति यतस्तस्मै परस्मै ब्रह्मणे नमः ॥ २ ॥
यो विश्वसर्गपरिपालनसंहृतीहो
ब्रह्मा हरिस्त्रिनयनश्च भवत्यमेयः ।
तं शुद्धबोधमभयं सुखसत्स्वभाव-
मात्मानमद्वयमनन्तमुपास्महेजम् ॥ ३ ॥
विश्वात्मनः शुक्लयजूंषि भानो-
रवाप यो योगिगणाग्रवर्यः ।
तं याज्ञवल्क्यं मुनिवृन्दवन्द्यं
नमामि तत्कीर्तितधर्मबुद्ध्यै ॥ ४ ॥
भक्त्या यस्य सविस्मयः पुररिपुर्बुद्ध्या च वाचस्पति-
र्विक्रान्त्या द्विषतां गणः शुचितया भास्वान्क्षमित्वेन भूः ।
जीमूतान्वयभूषणं स्वविपुले योगीश्वरेणोदिते
शास्त्रे वाक्यनयानुगां वितनुते वाचं सतां संमताम् ॥ ५ ॥

End:

श्रुत्वैतद्याज्ञवल्क्योपि प्रीतात्मा मुनिभाषितम् ।
एवमस्त्विति होवाच नमस्कृत्य स्वयंभुवे ॥
स्वयंभुवे ब्रह्मणे तिरोहितमन्यत् ॥ ॥

इति श्री**विद्याधर**वंशप्रभवश्री**शिलाहारनरेन्द्रजीमूतवाहना**न्वयप्रसूत-
श्रीमदपरादित्यदेवविरचिते याज्ञवल्कीये धर्मशास्त्रनिबन्धे तृ-
तीयोध्यायः ॥ ॥ ॥

* Extract by Vâmanâchârya.

अखण्डभूमण्डललीनमातिलं *
निवार्य सद्वृक्प्रतिरोधकृत्तमः ।
दोषोद्भवाद्विप्रकृतिं गतं — –
पूषैव लोकं नयति – – – – ॥

राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्धः सुहृ-
च्छक्तो दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः ।
शास्त्रार्थामृतचर्वणार्पितमति –– विश्वनाथोप्यसौ
शौर्योदार्ययशोधनो समपरादित्यो निबन्धं व्यधात् ॥

अपरार्कनामायं धर्मशास्त्रनिबन्धः समाप्तिमगादिति ओं तत्सद्ब्रह्मणे नमो नमः ॥ विक्रमादित्य संवत् १९३२ पञ्चम्यां भूमे ज्येष्ठ वदि ॥

यदक्षरपरिभ्रष्टं मात्राहीनं च यद्भवेत् ।
त्वया तत्क्षम्यतां देव कृपया परमेश्वर ॥ ॥
यदक्षरपदभ्रष्टं स्वरव्यञ्जनवर्जितम् ।
तत्सर्वं क्षम्यतां देव कृपया परमेश्वर ॥
शुभमस्तु सर्वजगताम् ॥ तत्सत् ॥ भद्रम् ॥

No. 384.

Nyâyakandalîṭîkâ, by Śrîdhara.†

Beginning :

ओं स्वस्ति श्रीगणेशाय नमः ॥
अनादिनिधनं देवं जगत्कारणमीश्वरम् ।
प्रपद्ये सत्यसंकल्पं नित्यविज्ञानविग्रहम् ॥
ध्यानैकतानमनसो विगतप्रचाराः
पश्यन्ति यं कमपि निर्मलमद्वितीयम् ।
ज्ञानात्मने विघटिताखिलबन्धनाय
तस्मै नमो भगवते पुरुषोत्तमाय ॥

ग्रन्थारम्भेभिमतां देवतां शास्त्रस्य च प्रणेतारं गुरुं श्लोकस्य पूर्वार्धेन नमस्यति ॥ प्रणम्येति ॥

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* This corrupt passage occurs in No. 258 only.
† Extract by Nârâyaṇa Śâstrî.

End :

अतोयमप्रत्यक्षः उपसंहरति ॥ तस्मादिति ॥
परंपरोपसंश्लेषो भिन्नानां यत्कृतो भवेत् ।
समवायः स विज्ञेयः स्वातन्त्र्यप्रतिरोधकः ॥

इति भट्टश्री**श्रीधर**कृतायां न्यायकन्दलीटीकायां समवायपदार्थः समाप्तः ॥

सुवर्णमयसंस्थानरम्या सर्वोत्तरस्थितिः ।
सुमेरोः शृङ्गवीथीव टीकेयं न्यायकन्दली ॥
अक्षीणनिजपक्षेषु ख्यापयन्ती गुणानसौ ।
परप्रसिद्धसिद्धान्तान्दलति न्यायकन्दली ॥
आसीद्दक्षिणराढायां द्विजानां भूरिकर्मणाम् ।
भूरिसृष्टिरिति ग्रामो भूरिसृष्टिजनाश्रयः ॥
अम्भोराशेरिवैतस्माद्बभूव क्षितिचन्द्रमाः ।
जगदानन्दनाद्वन्द्यो बृहस्पतिरिव द्विजः ॥
तस्माद्विशुद्धगुणरत्नमहासमुद्रो
विद्यालतासमवलम्बनभूरुहोभूत् ।
स्वच्छाशयो विविधकीर्तिनदीप्रवाह-
स्यन्त – – सम्पद्बलो **बलदेवनामा** ॥
तस्याभूद्भूरियशसो विशुद्धकुलसंभवा ।
अब्बोकेत्यर्चितगुणा गुणिनो गृहमेधिनी ॥
सच्छायः स्थूलफलदो बहुशाखो द्विजाश्रयः ।
तस्याः **श्रीधर** इत्युच्चैरर्थिकल्पद्रुमादभूत् ॥
असौ विद्याविदग्धानामसूत श्रवणोचिताम् ।
षट्पदार्थहितामेतां रुचिरां न्यायकन्दलीम् ।
त्र्यधिकदशोत्तरनवशतशाकाब्दे न्यायकन्दली रचिता । *
श्री**पाण्डुदास**याचितभट्टश्री**श्रीधरे**णेयम् ॥

॥ समाप्तेयं पदार्थप्रवेशन्यायकन्दली टीका ॥ कृतिस्तत्रभवतो भट्टश्री-श्रीधरस्येति शिवम् ॥ शुभमस्तु पाठकस्य ॥ शुभम् । शुभम् ॥

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* शाका left out in the Kaśmîr MSS. but found in the Jesalmir copy.

कणादकृतमूलदृब्धप्रशस्तभाष्यद्रुमाववद्धा च ।
श्रीधरहृदयोपवने विलसन्ती न्यायकन्दली रम्या ॥
गुरुवररत्नाकरकादधीत्य सम्यग्विवेकेन ।
वर्षे वेदेषुमिते लिखितैषा **भट्टनरकेण** ॥
गुरुवररत्नाकरकादधीत्य लिखिता **नरोत्तमेनैषा** ।
वर्षे वेदेषुमिते कार्त्तिकमासे तिथौ नवम्यां च ॥

विद्वद्वर**भट्टनराकः** स्वयं लिखितन्यायकन्दल्यादर्शं प्रेक्ष्य लिखितैषा न्यायकन्दली ।

॥ इति शुभम् ॥

Nos. 385-387.

*Nyâyakalikâ, by Jayanta.**

Beginning :

श्रीगणेशाय नमः ॥ ओम्
नमः शाश्वतिकानन्दज्ञानैश्वर्यमयात्मने ।
संकल्पसकलब्रह्मस्तम्भारम्भाय शंभवे ॥ १ ॥

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेयसाधिगमः ॥

End :

तदेव च्छलजातिनिग्रहस्थानस्वरूपाभिज्ञाः [ज्ञः]स्ववाक्ये तानि वर्जयन्परप्रयुक्तानि च समादधद्यथाभिमतसाध्यसिद्धिं लभते ॥

इत्यप्रतानितस्वमतभेदमकृतपरमताक्षेपम् ।
षोडशपदार्थतत्त्वं बालव्युत्पत्तये कथितम् ॥
अजातरसनिष्यन्दमनभिव्यक्तसौरभम् ।
न्यायस्य कलिकामात्रं जयन्तः पर्यदीदृशत् ॥
समाप्तेयं न्यायकलिका ॥ शुभमस्तु सर्वजगताम् ॥

Nos. 396-7.

*Praśastabhâshya, by Praśasta.**

Beginning :

ओन्नमः शिवाय ॥ ओन्नमः श्रीकणभुजे ॥
प्रणम्य हेतुमीश्वरं मुनिं कणादमन्वतः ।
पदार्थधर्मसंग्रहः प्रवक्ष्यते महोदयः ॥ १ ॥

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* Extract by Vâmanâchârya.

द्रव्यगुणकर्मसामान्यविशेषसमवायानां षण्णां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानं निश्रेयसहेतुः ॥

End:

सत्तासंयोगोस्त्येवमविभागिनान्त्यात्मकस्य समवायस्यान्या वृत्तिरस्तीति तस्मात्स्वात्मवृत्तिरत एव चातीन्द्रियः सत्तादीनामिव प्रत्यक्षेषु वृत्त्यभावात् । स्वात्मगतसंवेदनाभावाच्च । तस्मादिह बुद्ध्यनुमेयः समवाय इति सिद्धम् ॥

समाप्तं च प्रवेशकाख्यं प्रकरणम् ॥

कृतिरियं **प्रशस्तचरणपादानाम्** ॥

Nos. 400-401.

*Laukikanyāyasaṁgraha, by Raghunātha.**

Beginning:

ओं श्रीगणेशाय नमः ॥

यत्कीर्तिप्रभया सुशुक्लभुवने मायाप्रभावैः प्रभो-
र्नीलादेर्जनिता प्रतीतिरचला द्यौः संवृता शोभते ।
यच्छिष्योडुगणैः स मे गुरुरहो मोहान्धकारापहः
श्रीमद्रामदयालुरिन्दुरमलो मोदाय भूयात्सदा ॥ १ ॥
नत्वा शंभुं हरिं गौरीं विधिं ढुण्ढिं च भारतीम् ।
क्रियते **रघुनाथेन** लौकिकन्यायसंग्रहः ॥ २ ॥

End:

यो ब्रह्मा यश्च विष्णुर्वसुतनुरपि यो यश्च गौर्यादिमूर्ति-
र्यश्चात्मा सर्वजन्तोः श्रुतिशिखरगिरां यश्च तात्पर्यभूमिः ।
यस्याबोधात्समुत्थो व्रजति च विलयं यस्य बोधात्प्रपंच-
स्तं शुद्धं संप्रपद्ये शिवममरमजं शंभुमीशानमीड्यम् ॥ ॥

इति श्रीसाधुवृन्दवन्दितपादारविन्दवैराग्यादिरत्नाकरश्रीविद्वद्वरश्री**मद्रामदयालु**शिष्येण**सोमवंशीयबिन्दुरायकुलो**त्तंसश्री**सेविदेव्या**श्रितपादारविन्द**गुलाबरायवर्मा**त्मजेनोदासीनावस्थेन **रघुनाथवर्मणा** विरचितो लौकिकन्यायसंग्रहः समाप्तः ॥ ॥

॥ संवत् श्रीविक्रमादित्य १७०५ ॥ ६४-२—८—

* Extract by Nârâyaṇa Śâstrî.

No. 422.

*Bhagavadgîtâṭîkâ, by Abhinavagupta.**

Beginning:

ओं श्रीगुरवे शिवायोन्नमः॥ श्रीगणपतये नमः ॥ श्रीरस्तु ॥ ओम् ॥
य एष विततस्फुरद्विविधभावचक्रात्मकः
परस्परविभेदवान्विषयतामुपागच्छति ।
यदेकमयभावनावशत एत्य भेदान्वयं
स शंभुरशिवापहो जयति बोधभासां निधिः ॥ १ ॥
द्वैपायनेन मुनिना यदिदं व्यधायि
शास्त्रं सहस्रशतसंमितमत्र मोक्षः।
प्राधान्यतः फलतया प्रथितस्तदन्य-
धर्मादि तस्य परिपोषयितुं प्रगीतम् ॥ २ ॥
मोक्षश्च नाम सकलाप्रविभागरूप-
सर्वज्ञसर्वकरणादिशुभस्वभावे ।
आकाङ्क्षया विरहिते भगवत्यधीशे
नित्योदिते लयमियात्प्रथितः समासात् ॥ ३ ॥
यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।
तथापि भगवद्गीताः सम्यक्तत्प्राप्तिदायकाः ॥ ४ ॥
तास्वन्यैः प्राक्तनैर्व्याख्या कृता यद्यपि भूयसा ।
न्याय[य्य]स्तथाप्युद्यमो मे तद्गूढार्थप्रदर्शकः ॥ ५ ॥
भट्टेन्दुराजादाम्नायं विविच्य च चिरं धिया ।
कृतोभिनवगुप्तेन सोयं गीतार्थसंग्रहः ॥ ६ ॥

End:

भङ्क्त्वाज्ञानविमोहमङ्कुरमयीं सत्त्वादिभिन्नां धियं
प्राप्य स्वात्मविबोधसुन्दरतया विष्णुं विकल्पातिगम् ।
यत्किंचित्स्वरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते-
र्हेलातः कुरुते तदद्य सकलं संपद्यते शंकरम् ॥
इति श्रीमत्प्रत्यक्षशिवनाथाचार्याभिनवगुप्तविरचिते
भगवद्गीतार्थसंग्रहेष्टादशोध्यायः ॥

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* Extract by Vâmanâchârya.

श्रीमान्कात्यायनोभूद्वररुचिसदृशः प्रस्फुरद्बोधतृप्त-
स्तद्वंशालंकृतो यः स्थिरमतिरभवत्सौचुकाख्योतिविद्वान् ।
विप्रश्रीभूतिराजस्तदनु समभवत्तस्य सूनुर्महात्मा
येनामी सर्वलोकास्तमसि निपतिताः प्रोद्धृता भानुनेव ॥
तच्चरणकमलमधुपो भगवद्गीतार्थसंग्रहं व्यदधात् ।
अभिनवगुप्तः सद्द्विजलोककृतचोदनावशतः ॥
अत इत्ययमर्थसंग्रहः ॥
कृतिश्चेयं परमेश्वरचरणचिन्तनलब्धचिदात्मसाक्षात्काराचार्याभिन-
वगुप्तपादानाम् ॥
अभिनवरूपा शक्तिस्तद्गुप्तो यो महेश्वरो देवः ।
तदुभययामलरूप[पं ह्य]भिनवगुप्तं शिवं वन्दे ॥
इति भद्रं बोभवीतु सद्भक्तानाम् ॥ संवत् १९५१
भाद्रपदमासे शुक्लपक्षे शुक्रवासरान्वितायां दशम्यां परत एकादश्यां
चित्रितमिति शिवम् ॥

No. 449.

Tantrâloka, by Abhinavagupta, and Viveka, by Jayaratha.

Beginning:

ओं स्वस्ति ॥ श्रीगुरुपादुकाभ्यो नमः॥
श्रीसरस्वत्यै नमो नमः ॥ श्रीगणेशाय नमः ॥
विमलकलाश्रयाभिनवसृष्टिमहाजननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥ १ ॥
यस्यामन्तर्विश्वमेतत्स्फुरत्यां
बाह्याभासं भासमानं विसृष्टौ ।
क्षोभे क्षीणेनुत्तरायां स्थितौ तां
वन्दे देवीं स्वात्मसंवित्तिमेकाम् ॥ २ ॥
नरशक्तिशिवात्मकं त्रिकं हृदये या प्रणिधाय भासयेत् ।
प्रणमामि परामनुत्तरां निजभासंप्रतिभाचमत्कृतिम् ॥ ३ ॥

जयत्यनर्घमहिमा विपाशितपशुव्रजः ।
श्रीमानाद्यगुरुः शंभुः श्रीकण्ठः परमेश्वरः ॥ ४ ॥
निजशिष्यविबोधाय प्रबुद्धस्मरणाय च ।
मया**भिनवगुप्तेन** श्रमोयं क्रियते मनाक् ॥ ५ ॥

॥ श्रीदेव्युवाच ॥

अनुत्तरं कथं देव सद्यः कौलिकसिद्धिदम् ।
येन विज्ञातमात्रेण खेचरीसमतां व्रजेत् ॥ ६ ॥

End :

इदम**भिनवगुप्त**प्रोच्छ्रितं शास्त्रसारं
शिव निशमय तावत्सर्वतः श्रोत्रतन्त्रः ।
तव किल नुतिरेषा सा हि त्वद्रूपचर्चे-
त्यभिनुतिपरितुष्टो लोकमात्मीकुरूष्व ॥

हे परमेश्वर शिव त्वमिदं भवच्चरणचिन्तनलब्धप्रसिद्धिना**भिनवगुप्तेन** सर्वविद्यासतत्त्वगर्भीकारात्मना प्रकर्षेणोच्छ्रितमत एव शास्त्राणां मध्ये सारं निशमय भासे श्रोतासीत्यर्थः [।] यतस्त्वं सर्वतः श्रोत्रतन्त्रः सर्वज्ञ इति यावत् [।] न ह्यसर्वज्ञस्यैतदवधारणेधिकार एवेति भावः [।] न चैतदेवात्र निमित्तमित्याह [।]तव किल नुतिरेषेति स्तोत्ररूपत्वं चात्र नास्ती[ति] न संभावनीयमित्याह [।] सा हि त्वद्रूपचर्चेति [।] सा नुतिर्हि तस्य नुत्यस्य रूपचर्चा पौनःपुन्येन स्वरूपपरामर्श इत्यर्थः [।] सैव चेह प्रातिपदं संविद्-द्वयात्मनः शिवस्य । निरूपितेत्यभितः समतान्नवे[न]स्तवेनाथ ममाभिन-वस्य परितुष्टः सन्निखिलं लोकमात्मीकुरुष्व प्रत्यभिज्ञातस्वात्मतया स्वस्वरूपै-करूपं संपादय येन सर्वस्यैवे[वे]तदधिगमायाधिकारो भवेदिति शिवम् ॥ ॥

एतत्सप्तत्रिंशं किलान्हिकं **जयरथेन**निरणायि
आमृषतामियदन्तं सतामिदं सर्वथास्तु शिवम् ॥ ॥
इति श्रीतन्त्रालोकविवेके सप्तत्रिंशमान्हिकम् ॥ ॥
यः कर्तुं विश्वमेतत्प्रभवति निखिलं सर्वविस्त्वात्प्रणेता
सर्वेषामागमानामखिलभवभयोच्छेददायी दयालुः ।
तस्येन्द्राद्यर्चिताङ्घ्रिर्गुरुरचलसुतावल्लभस्यापि लोके
सर्वत्रामुत्र तावत्तुहिनगिरिरिति ख्यातिमान्पर्वतेन्द्रः ॥ १ ॥

यद्वादिनामुत्तरदिङ्नि्वेशादिव श्रयन्ति प्रतिवादिवाचः ।
अनुत्तरत्वं तदनुत्तरर्द्धि **श्रीशारदामण्डल**मस्ति -- ॥ २ ॥

ज्ञामात्रेवामृतकरफलाख्य[क्षि]प्तचूलावचूले-
नादिष्टं द्रागखिलवचसां मानभावं विदित्वा ।
दध्रे शैलः श्रित**मधुमतीचन्द्रभागा**न्तरालं
सद्देशत्वाच्छिरसि निखिलैः संश्रितं दर्शनैर्यत् ॥ ३ ॥

बोधस्याप्यात्मभूतं परिकलितवती यद्विमर्शात्मतत्वं
मुख्यत्वेन स्तुतातः प्रभवति **विजयेशेन** पीठेश्वरेण ।
युक्ता बोधप्रधाना स्थितनिजमहसा शारदा पीठदेवी
विद्यापीठे प्रथीयः प्रथितनिखिलवाग्यत्र काश्मीरनाम्नि ॥ ४ ॥

यन्मैरेयं कलयतितरां कस्य नेच्छास्पदत्वं
ज्ञानात्मत्वं प्रथयति परं शारदा यच्च देवी ।
यच्चाधत्ते पटिमघटनां सत्क्रियायां **वितस्ता**
तद्यत्रैतात्त्रिकमविकलं पोपुषीति प्रशस्तिम् ॥ ५ ॥

तथ्याभिख्यं **प्रवरपुरमि**त्यस्ति तास्मिन्सदेहः
कर्ता यस्य **प्रवरनृपतिः** स्वाभिधाङ्केश्वराग्रात् ।
लेखादेशाद्व्रणवरसमापादितात्प्राप्तसिद्धिः
शैवं धामामरगृहशिरोभागभेदादवाप ॥ ६ ॥

श्री**सोमानन्द**पादप्रभृतिगुरुवरादिष्टसन्नीतिमार्गो
लब्धा [ब्ध्वा] यत्रैव सम्यक्पटिमनि घटनामीश्वराद्वैतवादः ।
कश्मीरेभ्यः प्रसृत्य प्रकटपरिमलो रञ्जयन्सर्वदेश्या-
न्देशेऽप्यस्मिन्नदृष्टो घुसृणविसरवत्सर्ववन्द्यत्वमाप ॥ ७ ॥

उद्धूषयन्हरमधस्कृतधर्मसूनु-
राज्यस्थितिः सदसदर्थविवेचनाभिः ।
श्रीमान्**यशस्करनृपः** सचिवं समस्त-
धर्म्यस्थितिष्वकृत **पूर्णमनोरथा**ख्यम् ॥ ८ ॥

तत्सूनुरुत्पलः पुत्रं **प्रकाशरथ**मासदत् ।
यद्यशः कौमुदीबिम्बं प्रकाशैकात्म्यमानयत् ॥ ९ ॥

धर्मोत्तमपुत्रमसूर्यमनोरथान्स [?] पुत्रानजीजनच्चतुरः ।
सकलजनहृदयदयितानर्थानीशः प्रसाद इव ॥ १० ॥
हरिरिव भुजैश्चतुर्भिः **सूर्यरथः** पप्रथे सुतैस्तेषु ।
लक्ष्म्यालिङ्घ [ङ्ग] ननिपुणैर**मृतविशिष्टोत्पल**ज्येष्ठैः ॥ ११ ॥
शालास्थाने वर्त्तकरे मठौ सुकृतकर्मठौ ।
तेषू**त्पलामृतरथौ** चक्राते द्विजसंश्रयौ ॥ १२ ॥
त्रैगर्तोर्वीनिवेशा गजमदसलिलैर्लम्भिता म्लानिमानं
तत्रत्यक्ष्मापकीर्तिप्रसरमलिनतां यस्य संसूचयन्ति ।
तस्या**नन्तक्षितीन्दो**र्बलबहलदरद्राजविद्रावणस्य
प्रापत्साचिव्यमाप्यो**त्पलरथ** उचितां पद्धतिं मुक्तिमार्गे ॥ १३ ॥
नप्ता यद्रञ्जपतेर्**लक्ष्मीदत्तस्य कमलदत्त**सुतः ।
श्रीमा**न्विभूतिदत्तो** व्यधादमुं मातुलः शिष्यम् ॥ १४ ॥
अध्याप्याखिलसंहिता अपि सुतस्नेहान्निषिक्ते मृते
पुत्रे ज्यायसि देवतापरिहृतासेके दिनैः सप्तभिः ।
वैरस्यान्न कनीयसे स यददाद्बालाय सेकं ततो
देव्या स्वप्नविबोधितोस्य तनयस्यैतन्मुखे नास्त्विति ॥ १५ ॥
यन्मेलापमवाप्य कौलि[क]महाज्ञानानुविद्धं महः
शिष्यायैकतमाय देयमपुनर्भावार्थमासादितम् ।
श्रीचक्राय ददौ द्विजः स भगवान्नुर्वीधरो ---
श्रीचक्रात्स्वपितृक्रमाप्तमखिलं तत्साधिकारं व्यधात् ॥ १६ ॥
अथ स परमधामैकात्म्यमाप्ते गुरौ स्व-
निजगृहमुपनिन्ये तत्सुतं **विश्वदत्तम्** ।
अकृत सुकृतिमुख्यं संहितापारणं च
प्रथितगुणममुं चाजिग्रहत्स्वाधिकारम् ॥ १७ ॥
श्रीकनकदत्तविरचितदेवगृहाग्रे मठं निवासाय ।
कृत्वा ददौ स तस्मै स्थावरधनकनकसंपूर्णम् ॥ १८ ॥
अतिगहनाशयसरसानवाप **शिवशक्रसम्मनन्दिरथान्** ।
जलधीनिवैष चतुरो बहुगुणरत्नाकरान्पुत्रान् ॥ १९ ॥

व्यवहारे शिवभक्तौ चैषां प्रागल्भ्यमीयुषाम् ।
सर्वार्थसेविनां मोक्षसेवां **शिवरथो**ग्रहीत् ॥ २० ॥
पित्राहूत्य नृपघ्नेन पारिपाल्यं हि सोर्पितम् ।
त्यक्तार्थदोषविदभूदरागो निष्परिग्रहः ॥ २१ ॥
अधिकारं ग्राहितः स विद्वानु**च्छलभूभुजा** ।
कृत्वा धर्म्यां स्थितिं कंचित्कालं तत्याज निस्पृहः ॥ २२ ॥
भोगापवर्गयोरिव शिवानुगमाद्बभूव**सम्मरथात्** ।
गुणरथदेवरथाभिधयोर्जनिराखिलस्पृहास्पदयोः ॥ २३ ॥
निर्दग्धमनलदग्धे नगरेपि सत्पथप्रथितः ।
अचलश्रीमठमकरोदभिनवमनयो**र्गुणरथाख्यः** ॥ २४ ॥
लोकत्रयचितौ **गुङ्गरथलङ्करथा**भिधौ ।
यशोविवेकौ पाण्डित्यमेवासूत सुतौ च सः ॥ २५ ॥
एकं भव्यद्वितीयत्वप्रथायाः संस्तवादिव ।
सूत्वा सुतं **गुङ्गरथो** युवैव प्रमयं ययौ ॥ २६ ॥

यां हव्यकव्यविधिबन्धधियं सिताच्छनिर्यन्नखच्छविमिषात्पदधूलिलब्धा।
संसेवतेस्म सुरसिन्धुरिवावदातचारित्रसंचितमहासुकृतप्रपञ्चाम् ॥ २७ ॥
तया स **शृङ्गाररथा**भिधानो बालो विवृद्धिं गमितो जनन्या ।
सत्त्वाख्यया ख्यातगुणः क्रमेण **श्रीराजराजः** सचिवं व्यधाद्यम् ॥ २८ ॥

कल्पान्तोष्णकरद्युतावपि परं यस्य प्रतापानले
म्लायन्माल्यनिधिर्बभूव बत न स्वर्गाङ्गनानां गणः ।
चन्द्रद्रोहियदीयकीर्तिविसरव्यावर्णनाप्रस्त्वर [व]
त्पीयूषासमगीतपूरितमहाशीतोपचारक्रमः ॥ २९ ॥
निखिलगुणिनां रोर [?] द्रोग्धा गुणान्तरवित्तया
व्यधित जनतां सर्वां यश्चाधिकं गुणरागिणीम् ।
इह मम गत**स्तंत्रालोके** विवेचयतो यतो
निरवधिमभिप्रेतोत्साहः स एव निमित्तताम् ॥ ३० ॥
यस्य त्यागे महिमनि कलास्वाभिजात्ये क्षमायां
गम्भीरत्वे गुणिगणकथास्वन्तरज्ञातृतायाम् ।

शौर्ये कान्तौ किमिव बहुना नास्ति नासीन्न भावी
कोपि क्वापि क्षितिपरिवृढः साम्यसंभावनाभूः ॥ ३१ ॥
तस्यात्मनो मन इवान्यमुखार्थलब्धि-
ष्वासाद्य साधकतमत्वमरोधचारम् ।
साक्षाद्बभार विषयेषु स किं च लेद-
र्यादिष्वनन्यविषयेष्वपि भूमिभर्त्तुः ॥ ३२ ॥
सामन्तसंततिसमाश्रितसर्वमौल-
पादातशस्त्रिनिचयेप्यधिकारमाप्य ।
सर्वाधिकारिणि पदे स विभोः सहायः
सेनाभटान्पृथगपि प्रथयांचकार ॥ ३३ ॥
तस्य सर्वजगतोपकारिणः [!]
पुष्णतो गुणिगणान्धनर्द्धिभिः ।
साधुसाध्वसमुषः कुलोचिता
शर्वभक्तिरतिवल्लभाभवत् ॥ ३४ ॥
श्रीविश्वदत्तपौत्र**त्रिभुवनदत्ता**त्मजः कुलक्रमतः ।
श्रीसुभटदत्त आसीदस्य गुरुर्यो ममाप्यकृत दीक्षाम् ॥ ३५ ॥
अध्यस्य राजतन्त्रे चिन्तयतो राजतन्त्रमास्त गुरुः ।
दार्शीराजानकजन्मा **श्रीशृङ्गारो** ममापि परमगुरुः ॥ ३६ ॥
सावद्यां नवनिर्मितिमालोच्य देशकालदौरात्म्यात् ।
पञ्च **महादेवाद्रौ** जीर्णोद्धारान्व्यधत्त सुधीः ॥ ३७ ॥
जयरथजयद्रथाख्यौ सकलजनानन्दकौ समगुणर्द्धी ।
अमृतशशिनौ [ना]विवाब्धेरस्मात्कमलाश्रयादुदितौ ॥ ३८ ॥
व्यधुस्त**न्त्रालो**के किल **सुभटपादा** विवरणं
यदर्थं यश्चैभ्यो निखिलशिवशास्त्रार्थविदभूत् ।
शिवाद्वैतज्ञप्तिप्रकटितमहानन्दविदितं
गुरुं **श्रीकल्याणा**भिधममुमवाप्यास्तरजसम् ॥ ३९ ॥
अधिगतपदविद्यस्त्रीन्मुनीन्योधिशी[शे]ते
प्रथयति च लघुत्वं जैमिनेर्वाक्यबोधे ।
निखिलनयपथेष्व[षु] प्राप यश्चाधिराज्यं
त्रितयमपि कथानां यत्र पर्याप्तिमेति ॥ ४० ॥

तस्माच्छ्रीसङ्गधरादवाप्तविद्यः कृती जयरथाख्यः ।
ज्येष्ठोनयोरकार्षीत्तन्त्रालोके विवेकमिमम् ॥ ४१ ॥
विद्यास्थानैरशेषैरपि परिचयतो दुर्गमे शैव[तन्त्रे]
स्रोतोभिन्नागमार्थप्रकटनविकटे नैव कश्चित्प्रगल्भः ।
तन्त्रालोकेत्र यस्मात्स्खलितम[ति]महत्कुत्रचित्कुत्रचिच्चे-
त्स्यान्नूनं — तस्मान्मम न विमुखतां हन्त सन्तः प्रयान्ति ॥ ४२ ॥
तस्माद्विहाय विद्वेषविषावेषविषूचिकाम् ।
कृतिभिः कृतिरस्माकमियं समवधार्यताम् ॥ ४३ ॥
सत्सु प्रार्थनयानया न किमिह (?) तेषां प्रवृत्तिः स्वतो
दुर्जातेष्वपि चार्थिता अपि यतः कुर्युः प्रवृत्तिं न ते ।
सर्वाकारमिति प्ररोहति मनो न प्रार्थनायां यदि
स्वात्मन्येव तदास्महे परमुखप्रेक्षित्वदैन्येन किम् ॥ ४४ ॥
हंहो दैव सदैव मां प्रति कथंकारं पराधीनता
मायातोप्यधुना प्रसीद भगवन्नेकं वचः श्रूयताम् ।
सद्यः कंचन तज्ज्ञमेकमपि तं कुर्यात्कृतिं मामकी-
मेतां यः प्रमदोदिताश्रुनिभृतश्रोत्रं क्षणं श्रोष्यति ॥ ४५ ॥
वाचस्तत्त्वार्थगर्भाः श्रवसि कृतवतो वल्लकीकाणहृद्या
नित्याभ्यासेन सम्यक्परिणतवयसा चिन्तया सेव्यमानान् ।
आश्लिष्यन्ती नवोढा निबिडतरमियं भावनालम्भयिष्य-
त्यानन्दाश्रुप्रवाहामलमुखकमलान्सांप्रतं निर्वृतिं नः ॥ ४६ ॥
निरस्तः संदेहः शममुपगता संसृतिरुजा
विवेकः सोत्सेकः सपदि हृदि गाढं समुदितः ।
अतः संप्राप्तोहं निरुपधिचिदद्वैतमयता-
मसामान्यामन्यैः किमिव तदिदानीं व्यवसितैः ॥ ४७ ॥
पदे वाक्ये माने निखिलशिवशास्त्रोपनिषदि
प्रतिष्ठां यातोहं यदपि निरवद्यां जयरथः ।
तथाप्यस्यामङ्ग क्वचन भुवि नास्ति त्रिकदृशि
क्रमार्थे वा मत्तः सपदि कुशलः कश्चिदपरः ॥ ४८ ॥

इति श्रीतन्त्रालोकविवेकः परिपूर्णः

कृतिः **श्रीराजानकमहामाहेश्वरजयद्रथस्य** ॥ ॥

वन्दे गुरुं शिवफलार्थिषु कल्पवृक्षं
भेदेन्धनैकदहनं हरमार्गदीपम् ।
शंभुं जटाग्रकृतभूषणचन्द्रबिम्बं
शैवोदधेर्वसुफलप्रदपोतमेतममिति [मेतमिति] शिवम् ॥ समाप्तं च ॥

No. 460.

*Parâtrimśikâvivarana, by Abhinavagupta.**

Beginning:

ओं नमो गुरवे । ओं नमो देव्यै ओं नमः शिवाय ।
विमलकलाश्रयाभिनवसृष्टिमहाजननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥ १ ॥
यस्यामन्तर्विश्वमेतद्विभाति बाह्याभासंभासमानं विसृष्टौ ।
क्षोभे क्षीणेनुत्तरायां स्थितौ तां वन्दे देवीं स्वात्मसंवित्तिमेकाम् ॥ २ ॥
नरशक्तिशिवात्मकं त्रिकं हृदये या विनिधाय भासयेत् ।
प्रणमामि परामनुत्तरां निजभासां प्रतिभाचमत्कृतिं ॥ ३ ॥
जयत्यनर्घमहिमा विपाशितपशुव्रजः ।
श्रीमानाद्यगुरुः शंभुः श्रीकण्ठः परमेश्वरः ॥ ४ ॥
निजशिष्यविबोधाय प्रबुद्धस्मरणाय च ।
मयाभिनवगुप्तेन श्रमोयं क्रियते मनाक् ॥ ५ ॥

End:

इत्थं प्रपन्नजनतोद्धरणप्रवृत्त-
श्रीमन्महेश्वरपदाम्बुजचञ्चरीकः ।
वृत्तिं व्यधात्त्रिकरहस्यविमर्शगर्भां
काश्मीरिकाद्विचुलकादधिगम्य जन्म ॥ १ ॥
एतावदेतदिति कस्तुलयेत्प्रसह्य
श्रीशांभवं मतमनर्गलताश्च वाचः ।

* Extract by Nârâyaṇa Śâstrî.

एतत्तु तावदखिलात्मनि भाति यन्मे
भातं ततोत्र सुधियो न पराङ्मुखाः स्युः ॥ २ ॥

अज्ञस्य संशयविपर्ययभागिनोपि
ज्ञानं प्रकम्परहितं प्रकरोति सम्यक् ।
रूढस्य निश्चयवतो हृदयप्रतिष्ठां
संवादिनीं प्रकुरुते कृतिरीदृशीयम् ॥ ३ ॥

एतावदर्थरससंकलनाधिरूढ-
धाराधिरूढहृदयो विमृशेदतोपि ।
यद्युत्तरं तदपि नैव सहेत नेदं
सोपानमेतदमलं पदमारुरुक्षोः ॥ ४ ॥

कश्मीरेषु यशस्करस्य नृपतेरासीदमात्याग्रणीः
श्रीमान्**वल्लभ** इत्युदाहृततनुर्यः प्राग्र्यजन्मा द्विजः ।
तस्य स्वाङ्गभवः प्रसिद्धिपदवीपात्रं समग्रैर्गुणैः
श्रीशौरिः शिशुचन्द्रचूडचरणध्यानैकरत्नाकरः ॥ ५ ॥

शीलस्यायतनं परस्य यशसो जृम्भापदं नर्मभू-
र्वात्सल्यस्य समग्रलोककरुणाधर्मस्य जन्मस्थितिः ।
श्रीमद्वत्सलिकाभिधा सहचरी तस्यैव भक्त्युल्लस-
त्प्रोद्रिक्तान्तरवृत्तिशंकरनुतौ यस्या मनो जृम्भते ॥ ६ ॥

तस्यैवात्मभवो विभावितजगत्सर्गास्थिति[ः]शंकर-
ध्यानार्चापरिचिन्तनैकरसिकः **कर्णा**भिधानो द्विजः ।
यो बाल्येप्यथ यौवनेपि विषयासक्तिं विहाय स्थिरा-
मेनामाश्रयते विमर्शपदवीं संसारनिर्मूलिनीम् ॥ ७ ॥

भ्राता ममैव शिवशासनरूढचित्तः प्रेप्सुः परात्मनि **मनोरथगुप्त**नामा ।
यः शास्त्रतन्त्रमखिलं प्रविवेक्तुकामः प्राप्तं परं शिवपदं भवभेदनाय ॥ ८ ॥

शिवशास्त्रैकरसिकः पदवाक्यप्रमाणवित् ।
रामदेवाभिधानश्च भूषितोत्तमजन्मकः ॥ ९ ॥

एतत्प्रियहितकरणप्ररूढहृदयेन यन्मया रचितम् ।
मार्गप्रदर्शनं तत्सर्वस्य शिवाप्तये भूयात् ॥ १० ॥

अन्तर्वेद्यां मन्त्रिगुप्ताभिधानः प्राप्योत्पत्तिं प्राविशत्प्राग्र्यजन्मा ।
श्रीकाश्मीरां[श्चन्द्र]चूडावतारैर्निःसंख्याकैः पावितोपान्तभागान् ॥
तस्यान्ववाये महति प्रसूताद्वराहगुप्तात्प्रतिलब्धजन्मा ।
संसारवृत्तान्तपराङ्खो(मु) यः शिवैकचित्तश्चुखला(?)भिधानः ॥ ११ ॥
तस्माद्विवेचितसमस्तपदार्थसार्थाल्लब्ध्वापि देहपदवीं परमेशपूताम् ।
प्राप्ताभयो**भिनवगुप्त**पदाभिधानः प्रावेशयत्त्रिकसतत्त्वमिदं निगूढम् ॥१२॥

ये तावत्प्रविवेकवन्ध्यहृदयास्तेभ्यः प्रणामो वरः
केप्यन्ये प्रविविच्य ते न च गताः पारं धिगेताञ्जडान् ।
यस्त्वन्यः प्रविमर्शपारपदवीसंभावनासु स्थितो
लक्षैकोपि स कश्चिदेव सफलीकुर्वीत यत्नं मम ॥ १३ ॥

स्वात्मानं प्रविवेक्तुमप्यलसतां ये बिभ्रति प्रार्थना
तान्प्रत्यात्मकदर्थनानुपरतः किंचित्फलं सो[शो]ध्यते ।
विश्वस्यास्य विविक्तये स्थिरधियो ये संरभन्ते पुन-
स्तानभ्यर्थयितुं मयैष विहितो मूर्ध्ना प्रणामादरः ॥ १४ ॥

भ्राम्यन्तो भ्रमयन्ति मन्दधिषणास्ते जन्तुचक्रं जडं
स्वात्मीकृत्य गुणाभिधानवशतो बद्धा(व) दृढं बन्धनैः ।
दृष्ट्वे(व)त्थं गुरुभारवाहविधये यातानुयातान्पशूं-
स्तत्पाशप्रविकर्तनाय घटितं ज्ञानत्रिशूलं मया ॥ १५ ॥

बहुभिरपि सोहमेव भ्रमितस्तत्त्वोपदेशकमन्यैः ।
तत्त्वमिति वर्णयुगमपि येषां रसनां न पस्पर्श ॥ १६ ॥

परमेश्वरः प्रपन्नप्रोद्धरणकृपाप्रवृत्तगुरुहृदयः ।
श्रीमान्देवः शंभुर्मामियति नियुक्तवांस्तत्त्वे ॥ १७ ॥

तत्तत्वं निर्मलस्थितिविभागि (?) हृदये स्वयं प्रविष्टमिव ।
श्रीसोमानन्दमतं विमृश्य मया निबद्धमिदम् ॥ १८ ॥

हंहो हृच्चक्रचारप्रविरचनलसन्निर्भरानन्दपूर्णा
देव्योस्मत्पाशकोटिप्रविघटनपटुज्ञानशूलोर्धधाराः ।
चेतोवाकायमे[त]द्विगतभवभयोत्पत्ति युष्मासु सम्य-
क्प्रोतं यत्तेन मह्यं व्रजत किल हृदि द्राक्प्रसादं प्रसह्य ॥ १९ ॥

व्याख्यादिकर्मपरिपाटिमुखे नियुक्तो
युष्माभिरस्मि गुरुभावमनुप्रविश्य ।
वाक्चित्तचापलमिदं मम तेन देव्यो-
न्तश्चारचक्रचतुरस्थितयः क्षमध्वम् ॥ २० ॥
समाप्तमिदं परात्रिंशिकातत्त्वविवरणम् ॥
शतेनैकोनविंशत्या त्रिंशिकेयं विवेचिता ।
सर्वेषु त्रिकशास्त्रेषु ग्रन्थीन्निर्दलयिष्यति ॥
कृतिर**भिनवगुप्तस्य** ॥ शाकः १७५०
लिखितेयं शुभाय भवतात् ॥ ॥ शुभम् ॥ ॥

Nos. 461-62.

*Parâpraveśikâ.**

Beginning :

ओं नमः शिवाय ॥ ओं नमो गुरवे ॥ नमः सरस्वत्यै ॥
ओं विश्वात्मिकां तदुत्तीर्णां हृदयं परमेशितुः ।
परादिशक्तिरूपेण स्फुरन्तीं संविदं नुमः ॥ १ ॥
इह खलु परेश्वरः प्रकाशात्मा प्रकाशश्च विमर्शस्वभावः ।

End :

निजस्वभावः ईदृशं हृदयबीजं तत्त्वतो यो वेद समाविशति च स परमार्थतो दीक्षितः प्राणान्धारयंल्लौकिकवद्वर्त्तमानो जीवन्मुक्त एव भवति देहपाते च श्रीपरमभट्टारक एव भवति ॥ पराप्रवेशिका समाप्ता ॥

No. 464.

Pratyabhijñâvimarśinî, brihatî vritti, by Abhinavagupta.†

Beginning :

ओन्नमः शिवाय ओं श्रीगणेशाय नमः
ओं श्रीगुरवे नमः ओं श्रेयोस्तु ओम्
श्रीशक्तित्रितयावियोगि हृदयं बिभ्रत्तदेकात्मता-
द्भावाविर्भवदात्मभावनिभृतोल्लासाध्वविस्पान्दितम् ।
श्रीमद्भैरवधाम तद्विजयतां भक्तान्तरात्मस्फुर-
त्स्तोत्रप्राभृतसंग्रहोन्मुखतया यद्विश्वरूपायते ॥

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* Extract by Nârâyana Śâstrî.
† Extracts by Vâmanâchârya.

लब्धानुग्रहमीश्वरान्निजमहःसंभारसंदीपिनो
देहेस्मिन्नरसिंहगुप्तघटिते लब्धास्पदः पश्चिमे ।
श्रीमल्लक्ष्मणगुप्तदर्शितपथः श्रीप्रत्यभिज्ञाविधौ
टीकार्थप्रविमर्शिनीं रचयते वृत्तिं प्रशिष्यो गुरोः ॥
घटयति परिपाकं शब्दवृत्ते प्रमाणे
विघटयति च भूपो मृत्युसंत्रासचिन्ताम् ।
अभिनवमतिरेवं चैश्वरप्रत्यभिज्ञा-
विवृतिपदविमर्शिन्येव भोगापवर्गौ ॥
निजानुजमनोरथप्रथितसत्पथाभ्यर्थना-
वशोभिनवगुप्तसत्पदनिवेशितस्वात्मकः ।
प्रकाशयति मार्गमेनममुना जनोप्युन्मनाः
प्रयाति शिवधाम तत्पथि न यत्पशूनां दृशः ॥
पूर्णव्याकरणावगाहनशुचिः सत्तर्कमूलोन्मिष-
त्प्रज्ञाकल्पलताविवेककुसुमैरभ्यर्च्य हृद्देवताम् ।
पीयूषासवसारसुन्दरमहासाहित्यसौहित्यभा-
ग्विश्राम्याम्यहमीश्वराद्वयकथाकान्त[ा]सखः सांप्रतम् ॥
अमृतमनन्तमनुत्तरमघोरषोडशकशक्तिचक्रगतम् ।
औन्मनसपदनिरूढिप्रथमोपोद्गातकं वन्दे ॥

इहैक एव श्रीमदः (?) सत्परमेष्ठि**श्रीसोमानन्द**पादप्रसादापसारितसंकोच[:] **श्रीमानुत्पलाख्यः** शास्त्रकारो विकस्वरस्वहृदयकमलपरिमलपवित्रितदिगन्तः सूत्रवृत्तिं टीकां चेश्वरप्रत्यभिज्ञानसिद्धये कृतवान् ॥

End:

इति **नवतितमेस्मिन्वत्सरे**न्त्ये युगांशे
तिथिशशिजलधिस्थे मार्गशीर्षावसाने ।
जग – – – – – – मीश्वरप्रत्यभिज्ञां
व्यवृणुत परिपूर्णा(ं) प्रेरितः शंभुपादैः ॥
परमशिवनताद् — पि यत्तावकीन-
स्फुरितविभववन्ध्यं स्यादथान्तर्बहिर्वा ।
इति सुदृढविमर्शावेशि — — — — —
स्तुतिर[र]चि ममेयं सम्मुखं त्वां विधत्ताम् ॥

ईश्वरप्रत्यभिज्ञान्तर्विभवादीश्वरेण — ।

— — — — — — — त्मविमर्शोद्योगिनीं क्रियाम् ॥

इति श्रीमहामाहेश्वरश्रीसदाचार्या**भिनवगुप्त**विरचितायामीश्वरप्रत्यभिज्ञाविवृतिविमर्शिन्यां समस्तनिगमनं षोडशो विमर्शः ॥ समाप्ता चेयमीश्वरप्रत्यभिज्ञाविवृतिविमर्शिनी ॥ कृतिः श्रीत्रिनयनचरणचिन्तनलब्धप्रसिद्धेर**भिनवगुप्तस्य** ॥

शुभमस्तु सर्वजगतां परहितनिरता भवन्तु भूतगणाः।
दोषाः प्रयान्तु शान्तिं सर्वत्र सुखीभवन्तु लोकाः ॥

Nos. 465-66.

*Pratyabhijñāvimarśinī laghuvṛitti, by Abhinavagupta.**

Beginning :

ओं स्वस्ति ओंन्नमः शिवाय ओम्

निराशंसात्पूर्णादहमिति पुरा भासयति य-
द्विशाखामाशास्ते तदनु च विभक्तुं निजकलाम् ।
स्वरूपादुन्मेषप्रसरणनिमेषस्थितिजुष-
स्तदद्वैतं वन्दे परमशिवभक्त्यात्मनिखिलम् ॥ १ ॥
श्रीत्रैयम्बकसद्वंशमध्यमुक्तामयस्थितेः ।
श्रीसोमनन्दनाथस्य विज्ञानप्रतिबिम्बकम् ॥ २ ॥
अनुत्तरानन्यसाक्षि पुमर्थोपायमभ्यधात् ।
ईश्वरप्रत्यभिज्ञाख्यं यः शास्त्रं यत्सुनिर्मलम् ॥ ३ ॥
तत्प्रशिष्यः करोम्येतां तत्सूत्रविवृतिं लघुम् ।
वुद्धा**भिनवगुप्तो**ऽहं श्रीम**ल्लक्ष्मणगुप्ततः** ॥ ४ ॥
वृत्त्या तात्पर्यं टीकया तद्विचारः
सूत्रेष्वेतेषु ग्रन्थकारेण दृब्धम् ।
तस्मात्सूत्रार्थं मन्दबुद्धीन्प्रतीत्थं
सम्यग्व्याख्यास्ये प्रत्यभिज्ञाविविक्त्यै ॥ ५ ॥

End :

सर्वोपकारकं महाफलमिदं शास्त्रं प्रसिद्धान्वययोगेन नामधेयप्रसिद्ध्या च तदुत्कर्षस्मरणद्वारजनितसंभावनाप्रत्ययलक्षणप्रवर्तकसंवेदनया जनं प्रवर्तयितुं पितुर्नाम्ना स्वनाम्ना चोपसंहारं दर्शयति ॥

* Extracts by Vâmanâchârya.

जनस्यायत्नसिद्ध्यर्थमुदयाकरसूनुना ।
ईश्वरप्रत्यभिज्ञेयमुत्पलेनोपपादिता ॥

यस्य कस्यचिज्जन्तोरिति नात्र जात्याद्यपेक्षा काचिदिति सर्वोपकारित्व-मुक्तमिति । अयत्नेन सिद्धिः परापररूपा यथा स्यादिति महाफलत्वम् । **उदयाकरस्य** पुत्रः **श्रीमानुत्पलदेवो**स्मत्परमगुरुरिदं शास्त्रमकार्षीदिति तत्प्रसिद्ध्या जनः प्रवर्तत इति प्रवर्तनाद्वारेण सोनुगृहीतो भवतीत्युभयनाम-निर्देशः । इयमिति हृदयंगमतामुपपत्तिशतैरानीतेति शिवम् ॥ १८ आदितः १९ इति **श्रीमदभिनवगुप्ता**चार्यविरचितायां **प्रत्यभिज्ञासूत्रविमर्शिन्यां** तत्त्वार्थसंग्रहाधिकारे तृतीयमाह्निकम् ॥ आदितः १९ समाप्तोयं तत्त्वार्थसंग्र-हाधिकारश्चतुर्थः ॥

एषा**भिनवगुप्तेन** सूत्रार्थप्रविमर्शिनी ।
रचिता प्रत्यभिज्ञायां लघ्वी वृत्तिरभङ्गुरा ॥

वाक्यप्रमाणपदतत्त्वसदागमार्थाः
स्वात्मोपयोगमुपयान्त्यमुतः सुशास्त्रात् ।
भौमान्तरसाञ्जलमयांश्च न सस्यपुष्टयै
मुक्तार्कमेकमिह योजयितुं क्षमोन्यः ॥
आत्मानमनभिज्ञाय विवेक्तुं योन्यदिच्छति ।
तेन भौतेन किं वाच्यं प्रश्नेस्मिन्को भवानिति ॥
समाप्तेयं प्रत्यभिज्ञायां सूत्रार्थविमर्शिनी वृत्तिः ॥

कृतिस्त्रिनयनचरणचिन्तनलब्धप्रसिद्धेः**श्रीमदाचार्याभिनवगुप्तस्ये**ति शिवम् ॥ ओं प्रत्यभिज्ञासूत्रविमर्शिन्यां ॥ उपोद्घातः आह्निकम् १ पूर्वपक्ष-निरूपणं २ परदर्शनानुपपत्तिः ३ स्मृतिशक्तिनिरूपणम् ४ ज्ञानशक्तिनिरू-पणं ५ अपोहनशक्तिनिरूपणम् ६ एकाश्रयनिरूपणं ७ माहेश्वराचार्यनि-रूपणम् ८ ॥ ज्ञानाधिकारः १ ॥ क्रियाशक्तिनिरूपणम् आ १ भेदाभेद-विमर्शनं २ मानतत्फलमेयनिरूपणम् ३ कार्यकारणतत्त्वनिरूपणम् ४ ॥ क्रियाधिकारः २ ॥ तत्त्वनिरूपणम् १ प्रमातृनिरूपणम् २ ॥ आगमाधि-कारः ३ ॥ आह्निकम् १ ॥ तत्त्वार्थसंग्रहाधिकारः ४ ॥ एवमाह्निकानि १९ ॥ अधिकाराः ४ ॥ शुभमस्तु सर्वेषाम् ॥

No. 474.

*Bhagavadbhaktistotra, by Avadhûta.**

Beginning :

ओं नमो नारायणाय ओं

प्रत्यक्षवस्तुविषयाय जगद्धिताय
विश्वस्थितिप्रलयसंभवकारणाय ।
सर्वात्मने विजितकोपमनोभवाय
तुभ्यं नमस्त्रिभुवनप्रभवे शिवाय ॥ १ ॥

End :

कृत्वा मया तव नुतिं जगदेकबन्धो
भक्त्या स्वबुद्धिसदृशीमवधूतनाम्ना ।
पुण्यं यदल्पमपि किंचिदुपात्तमत्र
लोकस्य तेन भगवंस्त्वयि भक्तिरस्तु ॥ ६५ ॥

इति **श्रीमदवधूतसिद्ध**विरचितं भगवद्भक्तिस्तोत्रं समाप्तम् ॥ शुभम् ॥

No. 476.

*Bhairavastotra, by Abhinavagupta.**

Beginning :

ओं श्रीगणेशाय नमः ओं

व्याप्तचराचरभावविशेषं चिन्मयमेकमनाथमनादिम् ।
भैरवनाथमनाथशरण्यं त्वन्मयचित्ततया हृदि वन्दे ॥ १ ॥

End :

वसुरसपौषे कृष्णदशम्या**मभिनवगुप्तः** स्तवमिममकरोत् ।
येन विभुर्भवमरुसंतापं शमयति झटिति जनस्य दयालुः ॥ १० ॥

इति श्री**मदाचार्याभिनवगुप्त**विरचितं **भैरवस्तोत्रं** समाप्तम् शुभमस्तु लेखकपाठकयोः ॥ ॥

No. 491.

Vijñânabhairavoddyotasaṁgraha, by Śivâchârya.†

Beginning :

ओं श्रीमहात्रिपुरसुन्दर्यै नमः ओन्नमः श्रीमहाभैरवाय ओम्

भीरूणामभयप्रदो भवभयाक्रन्दस्य हेतुस्ततो
हृद्याम्नि प्रथितश्च भीरवरुचामीशान्तकस्यान्तकः ।

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* Extract by Nârâyaṇa Śâstri.

† Extract by Vâmanâchârya.

भैरं वायति यः स्वयोगिनिवहस्तस्य प्रभुर्भैरवो
विश्वस्मिन्भरणादिकृद्विजयते विज्ञानरूपः परः ॥

End :

श्रुतं देव मयेत्यादि प्रश्नग्रन्थार्थबन्धनम् ।
ऊर्ध्वप्राणादिपद्यान्तं क्षेमराजकृतं शुभम् ॥
ततः परमुपाध्याय ‒ शकाशावलम्बनम्
यद्वृत्तिग्रन्थ[न्थि]काकालपुस्तकं हस्तगोचरम् ॥
भूर्जात्मकं वा नायातं जग्धं कालघुणेन तत् ।
दग्धं वा वह्निना छिन्नमत्र साक्षी महेश्वरः ॥
विज्ञानतन्त्रविवृतिः कृतसंग्रहेयं
वृत्त्यन्तरात्क्वचिदपि स्वपतेर्विलासात् ।
नाम्ना शिवेति गुणिकौशिकगोत्रजात्यो-
पाध्यायशब्दयुतयाप्युपलक्षितेन ॥
सु‒जीवनाभिधाने रक्षति काश्मीरमण्डलं नृपतौ ।
आगमविशेष[त]ज्ज्ञैर्विज्ञानोद्द्योतसंग्रहः सुगमः ॥

समाप्तोयं विज्ञानभैरवोद्द्योतसंग्रहः कृतिः श्रीमद्गोविन्दगुरुसुंदरकण्ठ-पादपद्मानुजीविनः शिवोपाध्यायस्येति शिवम् ॥ ॥ ॥

श्रीमहात्रिपुरसुन्दर्यै नमो नमः ॥ ॥
विज्ञानभैरवोद्द्योतः कृतः श्रीशिवस्वामिना ।
चित्रितो भगवद्राजानकेन गुरुशासनात् ॥
शुभमस्तु सर्वत्रोम् ॥

No. 505.

*Stavachintâmaṇi, savṛitti by Bhaṭṭanârâyaṇa and Kshemarâja.**

Beginning :

ओं नमः शिवाय । ओं
प्रकाशमाने परमार्थमाने नश्यत्यविद्यातिमिरे समस्ते ।
तदा बुधा निर्मलदृष्टयोपि किंचिन्न पश्यन्ति भवप्रपञ्चम् ॥ १ ॥
नमः शिवाय सततं पञ्चकृत्यविधायिने ।
चिदानन्दगणस्वात्मपरमार्थावभासिने ॥

* Extract by Nârâyaṇa Śâstrî.

अन्तःस्पन्दान्दोलतानन्दसर्पद्बाह्यस्पन्दामन्दसंदोहिनीभिः ।
संविद्धाराधोरणीभिः समन्तात्सिञ्चान्विश्वं स्वात्मशंभुर्नमस्यः ॥

नारायणः स्वहृदयाम्बुनिधेर्विवेक-
भूभृद्विमर्दरभसोच्छलितं यदेतत् ।
श्रीशंकरस्तुतिरसायनमाचकर्ष
तच्चर्वणादिह बुधा विबुधा भवन्तु ॥

इह स्तोत्रादौ स्तोत्रकारः सर्वोपनिषत्प्रदर्शितसत्संप्रदायोद्घाटनमुखं स्वात्मपरमार्थपरमेश्वररूपसमावेशं व्युत्थाने विस्रष्टुमाह ॥

End:

भक्तिमतां शरणादिप्रवृत्त्यर्थं प्रसिद्धप्रभावस्वनामोदीरणपूर्वं स्तोत्रस्योत्कर्षं दर्शयत्युपसंहारभङ्ग्या ॥

स्तवचिन्तामणिं भूरिमनोरथफलप्रदम् ।
भक्तिलक्ष्म्यालयं शम्भोर्**भट्टनारायणो** व्यधात् ॥

महामाहेश्वरत्वेन प्रसिद्धप्रभावो **नारायणाख्यो भट्टः** शम्भोश्चिदानन्दघनस्वात्मप्रत्यभिज्ञानात्मकानुग्रहकारिणो भगवतो महादेवस्य स्तोत्रमेव चिन्तामणिं विहितवान् कीदृशं भूरीणां मनोरथानां यत्फलं भगवत्समावेशलक्षणं तत्प्रददाति यस्तम् यतो भक्तिरेव महेश्वरैकात्म्यमयत्वात् लक्ष्मीः परा संपत् तस्या आलयं नित्यनिवासभूमिं एतत्स्तोत्रश्रवणपठनादिना परा समावेशलक्ष्मीराविशति नित्यमेव भक्तिभाज इति शिवम् ॥

गुणादित्याज्जातो गुणगणगरिष्ठः शिवगुणैः
कृतामोदो बाल्यात्प्रभृति गतसङ्गो जगति यः ।
स **शूरादित्यो** मां बहु बहुलभक्त्यार्थयत य-
त्स्तुतौ तेनाकार्षं विवृतिमिह **नारायण**कृतौ ॥
श्रीरामेण कृतात्र सद्विवृतिरित्येषा किमर्थेति —
सन्तश्चेतसि क्व—मस्ति विवृतौ कोपि प्रकर्षोत्र यत् ।
तेनार्थिप्रणयाद्दिनैस्त्रिचतुरैर्यां **क्षेमराजो** व्यधा-
त्क्षेत्रे श्री**विजयेश्वरस्य** विमले सैषा शिवाराधनी ॥

शंभोः प्रकाशवपुषः शक्तिरेका जयत्यसौ ।
या स्फुरन्त्येव तनुते परामृतमयं जगत् ॥

इति श्रीमहामाहेश्वर**श्रीभट्टनारायण**विरचितस्तवचिन्तामणिविवृतिः समाप्ता ॥ शुभमस्तु ॥ कल्याणमस्तु ॥

कृतिस्तत्रभवत्स्तुतिसूक्तिकारप्रशिष्यमहामाहेश्वराचार्यश्रीमद**भिनवगुप्त**पादपद्ममधुपराजस्य **क्षेमराजस्य** ॥

No. 508.

*Spandakârikâ, by Vasugupta.**

Beginning:

ओं नमः शिवाय सानुगाय । ओं
यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।
तं शक्तिचक्रविभवप्रभवं शंकरं स्तुमः ॥ १ ॥
यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।
तस्यानावृतरूपत्वान्न निरोधोस्ति कुत्रचित् ॥ २ ॥
जाग्रदादिविभेदेपि तदभिन्ने प्रसर्पति ।
निवर्तते निजान्नैव स्वभावादुपलब्धतः ॥ ३ ॥

End:

अगाधसंशयाम्भोधिसमुत्तरणतारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥ ५२ ॥
श्रीमद्**वसुगुप्त**पादैर्विरचितं स्पन्दशास्त्रं समाप्तम् ॥

Nos. 514-16.

*Spandasarvasva, with Spandarivarana by Kallata, and with the sâramâtra by Râmakantha.**

Beginning:

ओं नमः शिवाय सशिवाय सदाशिवाय ॥ ओं ओम् ॥
यस्योन्मेषनिमेषाभ्यां जगतः प्रलयोदयौ ।
तं शक्तिचक्रविभवप्रभवं शंकरं स्तुमः ॥ १ ॥

* Extract by Nârâyana Śâstrî.

टीका. अनेन स्वस्वभावस्यैव शिवात्मकस्य जगदुत्पत्तिसंहारयोः
कारणत्वं विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वं
नमस्कारद्वारेण प्रतिपाद्यते ॥ १ ॥

टिप्पणम्. दशा दिक्कालाद्यैरकलितचिदालोककलुषः
सदा तादृक्स्वात्मानुभवितृतया विस्फुरति यः ।
निजो धर्मः शंभोरनुपमचमत्कारसरसः
परं शाक्तं तत्वं जयति जयति स्पन्द इति तत् ॥

विज्ञानदेहो विशुद्धसंविन्मात्रमूर्तिर्महेश्वरः स आत्मा स्वभावो यस्य शक्ति-
चक्रात्मन ऐश्वर्यस्य ॥ १ ॥ शिवात्मकस्वस्वभावविमर्शमुखेन

End :

यदा त्वेकत्र संरूढस्तदा तस्य लयोद्भवौ ।
नियच्छन्भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥ ५१ ॥

टीका ॥ यदा पुनस्त्वेकत्र स्थूले सूक्ष्मे वा संरूढे लीनचित्तस्तदा तस्य
प्रत्ययोद्भवस्य लयोद्भवौ ध्वंसप्रादुर्भावौ नियच्छन्कुर्वन्भोक्तृतां
प्राप्नोति । ततश्चक्रेश्वरो भवेत् । सर्वाधिपतिर्भवति ॥ ५१ ॥

टिप्पणम् ॥ ध्येयतयालम्बनीययोः स्थूलसूक्ष्मयोर्भावयोर्मध्यादेकत्र संरूढः चक्रस्य शक्ति-
समूहकस्येश्वरोधिष्ठाता यथेष्टविनियोक्ता संपद्यते भोग्यतां विमुच्य भोक्तृभाव-
रूपमैश्वर्यमुत्पद्यते ॥ ५१ ॥ एकत्रेति चित्सामान्यभूरुन्मेषाव्यापार इति
राजानकक्षेमराजः ॥

॥ विभूतिस्पन्दश्चतुर्थो निष्पन्दः ॥ ४ ॥

अगाधसंशयाम्भोधिसमुत्तरणतारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥

टीका ॥ अगाधोह्यप्रतिष्ठोनन्तः ।

विचित्रार्थानि पदानि यस्यास्ताम् । चित्रामिति विस्मयाधायिनीम् गुरोर्वसुगुप्ताचार्यस्य
साक्षात्सिद्धिमुखसंक्रान्तसमस्तरहस्योपनिषद्भूतस्पन्दतत्वामृतस्य भारतीं वाचं स्तौमि ॥
गुरूरूपाय इति शिवसूत्रेषु ॥

समाप्तं स्पन्दसर्वस्वं प्रवृत्तं भट्टकल्लटात् ।
स्वप्रकाशैकचित्तत्वपरिरम्भरसोत्सुकात् ॥

दृब्धं महादेवगिरौ महेशस्वप्नोपदिष्टाच्छिवसूत्रसिन्धोः ।
स्पन्दामृतं यद्वसुगुप्तपादैः श्रीकल्लटस्तत्प्रकटीचकार ॥

टिप्पणम् । एष स्पन्दाभिधानो निधिरिह विवृतो वीतसन्देहसर्प-
द्रामः संपूर्णसिद्धिप्रदनिरतिशयज्ञानमाणिक्यगर्भः ।
सर्वार्थिभ्यो विलब्धा स्वयमपि सहजानन्दभोगोपलब्धा
भव्यानामस्य लाभं सफलयतु परः शंकरस्य प्रसादः ॥

End of *Tippaṇa* in No.

॥ इति **स्पन्दविवरणसारमात्रं** समाप्तम् ॥
कृतिः **श्रीमदुत्पलदेवपादपद्मानुजीविनः श्रीमद्राजान**[क]**रामक-
ण्ठस्येति** शिवं भद्रं पश्येम प्रचरेम भद्रमों ॥ ॥ ॥

Nos. 518-19.

*Spandasûtra.**

Beginning :

ओं नमः शिवाय ॥ ओं स्वस्ति ओम्
चैतन्यमात्मा ॥ १ ॥ ज्ञानं बन्धः ॥ २ ॥ योनिवर्गः कलाशरीरम् ॥ ३ ॥
ज्ञानाधिष्ठानं मातृका ॥ ४ ॥ उद्यमो भैरवः ॥ ५ ॥

Fol. 2*b*, l. 4 :

इति श्रीशिवसूत्रेषु शाम्भवोपायप्रकाशनं प्रथम उन्मेषः ॥ १ ॥

Fol. 4*b*, l. 8 :

ओं इति श्रीशिवसूत्रेषु शाक्तोपायप्रकाशनं द्वितीय उन्मेषः ॥ २ ॥

Fol. 6*a*, l.

नासिकान्तर्मध्यसंयमात्किमत्र सव्यापसव्यसौषुम्णेषु । भूयः स्यात्प्र-
तिमीलनम् ॥ ॥ ॥ ॥
ओं इति श्रीशिवसूत्रेष्वाणवोपायप्रकाशनं तृतीय उन्मेषः ॥

No. 832.

Spandasûtra, with vârttika, by Bhâskarâchârya.

ओं नमो देव्यै ॥ श्रीगणनाथायों नमः ॥
अथ शिवसूत्रवार्त्तिकं विचिन्त्यते ॥ ॥
ओं हिमगिरितनयाकान्तं शशधरकलिकोत्तंसम् ।
स्थितिलयजनिकर्त्तारं प्रणमत वरदं देवम् ॥ १ ॥

* Extract by Vâmanâchârya.

ओं नित्योदितनिजाभासस्फुरत्तानिह्नुतात्मने ।
शिवाय परिपूर्णैकचिद्रूपवपुषे नमः ॥ २ ॥
ओं श्रीमन्महादेवगिरौ **वसुगुप्तगुरोः** पुरा ।
सिद्धादेशात्प्रादुरासञ्छिवसूत्राणि तस्य हि ॥ ३ ॥
ओं सरहस्यान्यतः सोपि प्रादाद्भट्टाय सूरये ।
श्रीकल्लटाय सोप्येवं चतुष्खण्डानि तान्यथ ॥ ४ ॥
ओं व्याकरोत्त्रिकमेकेभ्यः स्पन्दसूत्रैः स्वकैस्तथा ।
तत्त्वार्थचिन्तामण्याख्यटीकाया (:) खण्डमन्तिम(म्) ॥ ५ ॥
ओं एवं रहस्यमप्येष मातुलीयाय चावदत् ।
श्रीमत्प्र**द्युम्नभट्टाय** सोपि स्वतनयाय च ॥ ६ ॥
ओं **श्रीमत्प्रज्ञार्जुना**ख्याय प्रदात्सोप्येवमावदत् (?) ।
श्री**महादेवभट्टाय** स्वशिष्यायाप्यसौ पुनः ॥ ७ ॥
ओं **श्रीमच्छ्रीकण्ठभट्टाय** प्रददौ स्वसुताय च
तस्मात्प्राप्य करोम्येष सूत्रवार्त्तिकमादरात् ॥ ८ ॥
ओं **दैवाकरिर्भास्करो**हमन्तेवासिगणेरितः ।
यस्मादागमविभ्रंशाद्भ्रान्तेर्भ्रमितबुद्धयः ॥ ९ ॥
ओं मुक्तसारायुतस्तानि (?) सूत्राणि विवृणोमि च ।
तत्रात्मन्येव शिवता सर्वस्याखण्डितैव हि ॥ १० ॥
सदास्त्यह – – भर्तादि – – – दिरावृता ।
तस्यावृत्तिविनाशाय स्वरूपज्ञाप्तये शिवः ॥ ११ ॥

Nos. 521-23.

*Svachchhandoddyota, by Kshemarája.**

ओं श्रीगणेशाय नमः ओन्नमः सरस्वत्यै ओम्
विश्वैकरूपविश्वात्मविश्वसर्गादिकारणम् ।
परप्रकाशवपुषं स्तुमः स्वच्छन्दभैरवम् ॥ १ ॥
प्रसरच्छक्तिकल्लोलजगल्लहरिकेलये ।
सर्वसंपन्निधानाय भैरवाम्भोधये नमः ॥ २ ॥

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* Extract by Vâmanâchârya.

एकैव बोधजलधेः शक्तिशुक्तिर्जयत्यसौ ।
यदन्तर्निखिलं भाति मुक्तामयमिदं जगत् ॥ ३ ॥
स्मृतिमात्रविनिर्धूतनिःशेषाज्ञानकिल्बिषाः ।
गुरुसूक्ता वरस्फारा विजयन्ते जगत्त्रये ॥ ४ ॥
तत्सेवाविमलव्यक्तमहामाहेशदर्शनः ।
क्षेमराजो विवृणुते श्रीस्वच्छन्दनयं मनाक् ॥ ५ ॥
अभिनवबोधादित्यद्युतिविकसितहृत्सरोजान्मे ।
रसयत सरसाः परिमलमसारसंसारवासनाशान्त्यै ॥ ६ ॥

End:

सर्वत्रैव स्फुरति सततं सर्वसर्वात्ममूर्ति-
र्योसौ स्वच्छोच्छलितललितो बोधसिन्धुः समन्तात् ।
स्वच्छन्दोयं जयति भगवान्सर्वसंपन्निधान
स्फीतस्फूर्जन्निरुपमसुधास्फारसारस्वशक्तिः ॥

इति **श्रीराजानकक्षेमरा**जविरचिते स्वच्छन्दोद्द्योते पञ्चदशः पटलः ॥

Appendix III.

ADDITIONAL LIST OF MSS. BOUGHT IN 1875-76.

A.—BRAHMINICAL BOOKS.

POETRY.

No.	Name of Work.	Author.	Fols.	Lines.	Date.	Material.	Character.	Place where bought.	
824	Bṛihatkathâ	Kshemendra.	90	16	1718	Paper.	Dev.	Bharuch.	Incomplete.
825	Râmâyaṇa	Vâlmîki.	1427	9	O	Ditto	Ditto	Surat.	Complete.
826	Śriṅgâratilaka	Kâlidâsa.	7	7	O	Ditto	Ditto	Ditto	Ditto
827	Haihayendrakâvya	Hari.	40	9	O	Ditto	Ditto	Ditto	Incomplete.
828	Haihayendrakâvya ṭîkâ	Hari.	47	9	1779	Ditto	Ditto	Ditto	Ditto
829	Haihayendrakâvya vyâkhyâ	Śambhu.	76	10	O	Ditto	Ditto	Ditto	Ditto

GRAMMAR.

No.	Name of Work.	Author.	Fols.	Lines.	Date.	Material.	Character.	Place where bought.	
830	Padakaumudî	Hari.	32	13	O	Ditto	Ditto	Ditto	Complete.

DHARMA.

No.	Name of Work.	Author.	Fols.	Lines.	Date.	Material.	Character.	Place where bought.	
831	Kîrtichandrodaya	Chûhaḍamalla.	625	11	O	Paper.	Ditto	Ditto	Ditto

ŚAIVA PHILOSOPHY.

No.	Name of Work.	Author.	Fols.	Lines.	Date.	Material.	Character.	Place where bought.	
832	Spandasûtrasavârttika	Bhâskara.	24	18	......	Ditto	Śârada.	Kaśmîr.	Incomplete.

B.—JAINA BOOKS.

No.	Name of Work.	Author.	Fols.	Lines.	Date.	Material.	Character.	Place where bought.	
833	Kalpakaumudî	O	275	9	1760	Paper.	Dev.	Surat.	Complete.
834	Kumudachandranâṭaka	Yaśaśchandra.	21	12	N. C.	Ditto	Ditto	Paṭhaṇ.	Ditto
835	Gachchhâchâraṭîkâ	Malayagaṇi.	197	12	N. C.	Ditto	Ditto	Ditto	Ditto
836	Prameyakamalamârtaṇḍa	Prabhâchandra.	459	10	Ditto	Ditto	Ditto	Ditto	Ditto
837	Bhavabhâvanâvṛitti	O	179	12	Ditto	Ditto	Ditto	Ditto	Incomplete.
838	Yogaśâstradîpikâ	Hemachandra.	231	13	Ditto	Ditto	Ditto	Ditto	Ditto

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